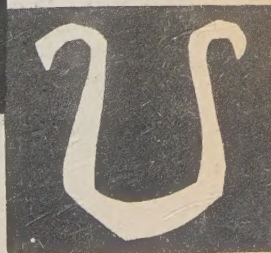
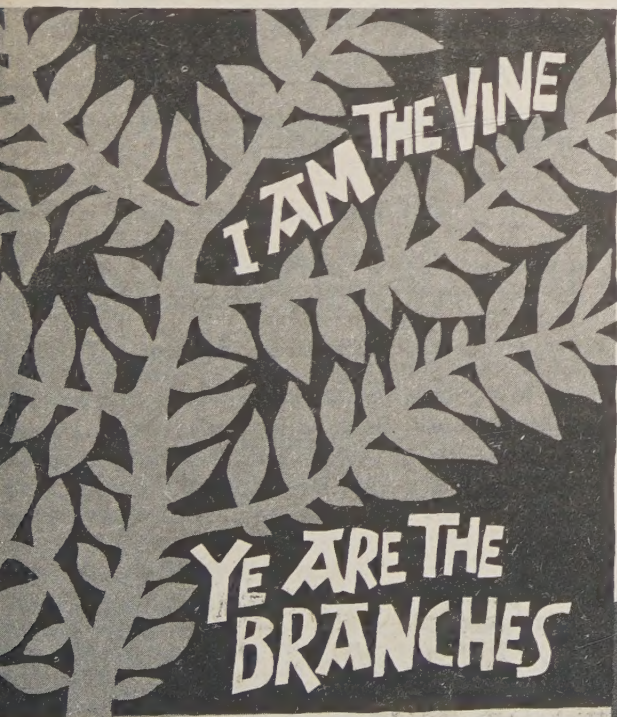
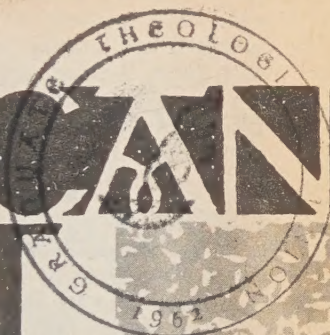


JUN 30 1975

II QUARTER A.D. 1975

THE ANGLICAN DIGEST



DEAR READER: We sincerely regret the recent delays in getting TAD into your hands at the right time. The first issue of the year 1975, planned to be delivered to you before Ash Wednesday, was held up because the manufacturer dilly-dallied, and the necessary paper was unusually slow in being delivered. Believe us when we say that we greatly appreciate your patience in the matter; please accept apologies from all concerned, and our own promise to do all we can to regain and keep a proper schedule.—The Editor

For the Church

ALMIGHTY and everlasting Father, who hast promised to be with thy Church to the end of the world; Grant that by the power of the Holy Ghost, we may hold fast to the faith once delivered to the saints, and, in all truth and godly discipline, fulfill the purpose of him who loved it and gave himself for it, thy Son our Saviour Jesus Christ. *Amen.*

INSIDE THE DIGEST

According To	47	EBC Enrollment Form	39
Bookmark	21	Hillspeaking	53
Burials	43	Hillspeak Recipe	28
By Will and Deed	51	Prayers for Bishops	32
Consecrations	62	Quarter Watch	58
Cream of the Crop	37	TAD Order Form	46
Departments	19	We Recommend	6

The cover design is by Tom Goddard.

THE ANGLICAN DIGEST is published quarterly by SPEAK, Inc., a not-for-profit corporation, as a service to the Church and at the voluntary subscription rate (anywhere in the world) of \$1.00 per year. Entered as second class matter at the post office in Eureka Springs, Arkansas 72632. II Quarter A.D. 1975
Volume 17, Number 2.

POSTMASTER: Do not forward. Attach 3579 with new address and ZIP code; return whole copy to *The Anglican Digest*, Hillspeak, Eureka Springs, AR 72632.
Return postage guaranteed.

II QUARTER A.D. 1975



the anglican digest

A quarterly miscellany
reflecting the words and work of
the faithful throughout the
Anglican Communion.

UNDENOMINATIONAL

IN A RECENT adult class it was reported that a survey among college students showed a majority of them thought that by the year 2000 there would be no "organized" Church — nor any need for such. Instead, there would be a personalized religion of a much "higher" nature, without all the imperfect and "unnecessary" features which presently prevent men from attaining a "pure" relationship with God in His Church. There is nothing new

in that: it's the same old foolishness of undenominationalism in a new cap and gown of relevance and modernity.

The need for "organized religion" will indeed cease if the need for, say, political parties ceases, if men no longer live in any sort of community, and if all men become true hermits. Man is not complete by himself: he is created in the image of God, and God is not a hermit-individual — He is Three in One, a Tri-Unity, or Trinity;

in that image man is by nature a social being, and his religion must therefore be expressed in society. The widely held opinion that a man's religion is nobody's business but his own is simply not true: it is everybody's business who has anything to do with him. If a man's religion holds that murder is a permissible expedient to eliminate argument or disagreement, and you engage in either with him, you'll find out soon how much difference his religion makes to you.

No man can be called truly religious who does not worship God in company with his fellows and show forth his faith in practicing the precepts of his religion and good works emanating from his faith from the time man developed basic intelligence. God never left man adrift, floundering to formulate his own religion: He gave man a religious society — His Holy Church. Everything in the Bible, Old and New Testaments alike, points to the Church; no Hebrew could belong to God without belonging to Israel; at the time of the Apostles, and ever since, nobody could be a disciple of Jesus Christ unless he was baptized and living in the fellowship of other disciples.

Individualistic or undenominational concepts of religion, so admired by many modern

"thinkers" were unknown to the writers of the Bible, to the Ancient Fathers, to Christians of the Middle Ages, or even to the Reformers. Individualistic Christianity, to call it that, could not have converted the Roman Empire, or the barbarians, nor can it now stand against the highly organized competitors of Christianity: Islam, Spiritism, Communism, or Secularism. (You bet Secularism is organized: that's the genesis of undenominationalism!) No "individualistic Christian" can properly worship God by himself — not even a priest can properly proclaim and spread the Gospel, maintain undefiled the Faith, or administer the sacraments — by himself. (In these days of cute labels it would be better and more accurate to call individualistic Christianity "mini-religion".)

The Church has four marks, or standards, by which it can be recognized: One, Holy, Catholic, Apostolic. Mini-religion has three: (1) Indifference to corporate worship; religion is held to be a private matter, and it may be resented if you enquire what an advocate's religion is; (2) Indifference to doctrine; belief doesn't matter, after all "we're all trying to get to the same place", and, "what I believe is nobody's business but mine"; (3) Indifference to

als — which makes it particularly popular among some of our youth, the notion that conduct as well as belief is enough up to the individual. The result: the “individualistic Christian’s” standards are those of the world, not of Christ’s teaching or of God’s command. — A parish priest



SAVED

AN ENGLISH bishop, stopped on the street by a pious fundamentalist, and said, “Are you saved, brother?” The man replied, “I was saved on Good Friday. I am now being saved, and I hope to be saved.” The bishop was correct, of course, because the gift of salvation is ordinarily realized in three tenses: past, present, and future.

Past: God the Son came into the world 1,974 years ago to save all men. That is a fact; nothing can be added to its completeness. It cannot be repeated because it is eternally true and effective, and no one can come to God except through God’s Son, Jesus Christ, now or ever.

Present: God the Holy Ghost has been working ever since in the lives of human beings, and

is currently working in us, thereby making available all that Christ won for us and transforming our fallen human nature into the likeness of His own.

Future: God is faithful and may be trusted. Human nature, even while being transformed, is frail. God cannot change His mind or His will, but man can and does change his. The Christian believer, knowing that God is to be trusted, also knows that he himself is not to be trusted. He can, if he chooses, turn his back on God. He therefore lives not as one who “has it made”, but as one who looks for God to help him keep faith unto the end — until the hour of death and Day of Judgment. The honest Christian believes that he has been saved, that he is being saved, and that by God’s generosity he will be saved.

It is God the Holy Ghost, whose special festival we celebrate on Pentecost, commonly called Whitsunday, who keeps us in mind of those things. We may have been unconscious of His working, but it is He who brought us to faith in Christ in the first place who keeps us in faith all along the way, and whose guiding and prompting, if followed, will preserve us in faith unto the hour of death and the Day of Judgment.—A parish priest

WE RECOMMEND

♦ To anybody with the wholesome habit of buying second-hand books about the Church: Write to Pax House, POB 47, Ipswich, Suffolk, England IP4 1AH, and ask for the catalogs that are sent periodically and free of charge, and that give accurate information about the books listed (most of them are Anglican). Now that so many unreliable books are being published, more and more Churchmen are falling back on the tried and true ones. A 12c postal card will do the trick (air mail card, 18c). Payment may be made by asking your bank to send Pax House a cashier's check in English currency, or by sending an *Overseas Money Order* obtainable at your local postoffice. We have been doing business with Pax House for years.

♦ To parents, especially those who really love their children, enjoy being with them, and quite possibly want to keep them away from television: Sending \$12.95 (plus 42 cents postage) to Pantheon Books (Random House), 201 East 50th Street, New York City 10022, and asking for a copy

of *The Complete Grimm's Fairy Tales*, a sturdy, easy to read aloud volume, the only complete edition of Grimm's available — 210 tales, 212 drawings befittingly pleasant and simple — about 900 pages in all. For many, many years, and with scholarly respect for sources, the Brothers Grimm, (Jacob, d. 1863, and Wilhelm, d. 1859), put together their famous and fabulous collection that for over a century has entranced grownups and children, readers and listeners alike, allowed their imaginations to play, and, perhaps most of all, helped both to read. Further, it just might be the proper sort of assistance to give your babysitter on your night out.

♦ Two small collections of personal devotions by Fr. Lev Gillet, an Eastern Orthodox priest living in London: In the best tradition of spiritual writing, they originated as meditations at retreats. Priced at 20 and 30 pence respectively, *The Shepherd* and *The Burning Bush* are available from The Bookroom, Fellowship of St. Alban and St. Sergius, 52 Ladbroke

Grove, London W11, England.
(We suggest you get an International Money Order for \$2.00 to accompany your request.)

♦ To any woman (18-35) who may be considering the Religious Life but who wants to know more about it before definitely trying her vocation: Enrolling in the very helpful Summer Vocations Program 1-31 July, sponsored by the Community of the Transfiguration, 495 Albion Avenue (Glen-dale), Cincinnati, Ohio 45246. For the privilege of sharing in the daily life of the Sisters — prayer, work, study, and recreation, there is no charge.

♦ To a priest with a large parish: Why not mail a specially prepared mimeographed monthly "letter" to your sick and shut-ins — something composed just for them? Think about it.

♦ To a capable podiatrist (commonly called a foot doctor), who desires not only to have a good practice, but also to fish, swim, and boat in beautiful Beaver Lake (30,000 acres of water, 450 miles of shoreline): Setting up business in Eureka Springs where the seasons are moderate, the people friendly (more and more retired folk are moving to these lovely parts), and the living unhurried and pleasant. (His nearest, and very busy, competitor would be

an hour away, and the next nearest two hours.)

♦ A book which the Roman Archbishop of Westminster describes as an "account of the Franciscans in England [they arrived there 750 years ago] not for scholars but for all who admire St. Francis", and which an American Churchman describes as "factual and engaging; simply and economically written: spiced with folksy tales and interesting tidbits": *The Franciscans in England* (A. R. Mowbray & Co., Ltd., Oxford, England OX2 OEG, £2.25, hardback, 95p paperback), by John H. R. Moor-man, Bishop of Ripon, author of the superb, *A History of the Church in England*, and of a 1967 EBC selection, *Vatican Observed: For Anglicans*.

♦ To some printer no longer using "hot" type: Send Hill-speak your no-longer used font of ten point 292 Benedictine matrices with italics and small caps. Our local printer's font is old and the matrices are wearing thin, Mergenthaler is not stocking the face, and we want very much not to have to change the familiar TAD type face. We shall be happy to pay the transportation charges, and your gift would be tax-deductible.

♦ To readers and students of Lewis: C. S. Lewis: *An Annotated Checklist*, compiled by

Joe R. Christopher and Joan K. Ostling, (Kent State University Press, Kent, Ohio 44240; \$15.00). No serious collector of Lewisiana nor any even semi-serious amateur Lewisiac will want to be without this excellent "attempt to assist readers and students of Lewis in finding secondary source material." Not only does the checklist provide a wealth of material in an engaging and concise format, but the book is blessed with a series of indices which further heighten its appeal and value. To those who have more than a passing interest in this great English writer, we further recommend membership in the

New York C. S. Lewis Society (466 Orange Street, New Haven, Connecticut 06511).

♦ Your support, with prayers and treasure, of the Henry Ohl-off House, a non-profit institution of the Diocese of California which receives no subsidy from the national Church and provides hope and new life to men with alcohol and related problems, basing its therapy, not upon drugs, but on a program of work and the regaining of a sense of self-respect. More than 100 men are treated each year, with more than half of them moving out to lives of self fulfillment in the community. (Tax deductible gifts may be

Ye shall . . . pray for the ministers of God's Holy Word and Sacraments.

A PRAYER FOR THE AUTUMNAL EMBER DAYS

Being, this year, 17, 19, and 20 of September

Wednesday, Friday, and Saturday respectively

O ALMIGHTY God, who has committed to the hands of men the ministry of reconciliation; We humbly beseech thee, by the inspiration of thy Holy Spirit, to put it into the hearts of many to offer themselves for this ministry; that thereby mankind may be drawn to thy blessed Kingdom; through Jesus Christ our Lord. *Amen.*

sent to Henry Olhoff House, 601 Steiner Street, San Francisco 94117.)

♦ To any cook, male or female: *The Cathedral Cooking School Cook Book*, prepared by the good women of Christ Church, New Orleans, and now offered for sale (\$3.95, plus 35c for postage) at 2919 St. Charles Avenue, New Orleans 70115 (make out your check to Cathedral Cook Book). Ten years ago when a group of women sought ways to make money for their parish, and tired of book reviews, fashion shows, and bazaars, somebody came up with the idea of a cooking school; the cook book is evidence of its success. Not only have all the recipes been tested and demonstrated, they have been concocted to appeal to the senses of sight and smell, and represent the best in Southern cooking. There are also helpful hints, such as, "Place a lettuce leaf or two under fish if cooking without liquid. Prevents sticking." It's one of the best cook books we have seen.

♦ To anybody who wants to give a thousand-dollar gift of books to his parish or diocese or to a seminary: Presenting the first 64 volumes of *The Fathers of the Church* now, with provisions for adding the remaining 36 volumes as they are published. Of the 100-volume

set, *The Saturday Review of Literature* said, "A set of books whose theological and historical significance has, save for the Scriptures themselves, hardly a par . . . As to the supradenominational importance of this undertaking there can be no doubt." They are published by the Catholic University of America Press, c/o Consortium Press, 821 Fifteenth Street, N.W., Washington, D. C. 20005.

♦ As a gift for somebody special: *Earnest-Pennies*, compiled by Philip Martin, and published at £1 (US \$2.38, at time of writing), by A. R. Mowbray & Co., Oxford. The book is made up of prayers and meditations on the Holy Eucharist from the writings of the likes of Bishops Andrewes, Hall, Ken, Patrick, Taylor, and Archbishop Laud. There are only some 75 pages, but it is beautifully done into print — a real gem. You may order from Pax House, POB 47, Ipswich, Suffolk, England IP4 1AH, and add, say, 50c for postage.

♦ To any young man or woman (not under 18 years old) interested in the religious Life: write one of the following for information about the Summer Vocations Program (participants will live for a month as temporary members at the mother houses of the communi-

ties): Convent of St. Helena, POB 426, Vails Gate, New York 12584; St. Mary's Convent, John Street, Peekskill, New York 10566; or Holy Cross Monastery, West Park, New York 12493.

◆ When next you are in the Peace River Valley area of British Columbia: Visit the recently refurbished (inside and out) pioneer-built log Church of St. Peter's, Hudson's Hope. TAD readers there will give you a warm welcome.

◆ To retired faithful Churchmen who would like to con-

tinue to make a significant contribution to the life of their parish: Train to be an acolyte and then volunteer to serve at the altar on those days and at those times when the younger lads are not, or cannot be, available. If you did not have the opportunity as a youth to serve you will find much joy and great satisfaction in serving at the altar now.

◆ Instead of passing on your copy of TAD to a friend or neighbor, send us his name and address (see page 46), and in turn we will send the current



issue with your compliments. If he wishes, he may carry the ball from there (a TADollar on his birthday).

◆ To those having to dispose of books about the Church: Send them to Hillspeak; those volumes which are needed to round out Hillspeak's developing library will be so used, and the others will be placed in Operation Pass Along to be sent out as the need arises amongst seminarians, newly ordained priests, and new congregations. Oftentimes a retiring priest finds that his new home will not accommodate the library that he has accumulated over the years, or the administrator of an estate is seeking a worthwhile method of disposing of a library. Hillspeak is the answer in either case (and, of course, the donation is tax deductible).

◆ To any man or woman who wants to serve the Church as a full time worker: Write to the National Institute for Lay Training (formerly known as the Church Army), 815 Second Avenue, New York City 10017. We have been getting good reports on its sound training and orientation.

◆ If your priest is not giving you all you think you need in the way of information about the Faith, or guidance in its practice: Think about becoming

an associate of a religious order in the United States. The modified rule will enable you to, on your own, fill in the nooks and crannies with the assurance that sound doctrine is available to you for only the asking. Most orders welcome associates, and will be glad to answer your request for information. Ask your priest to lend you his copy of *The Episcopal Church Annual*; you'll find therein a list of the American Church's religious orders.

◆ In subscribing to a Church magazine, make sure that it adheres to, and supports, the doctrine, discipline, and worship of the Church as set forth in the Book of Common Prayer, the canons, and the official formularies of the Church.

◆ To any newly-ordained priest whose seminary did not do a tip-top job of teaching him the faith and practice of the historic Church and who would like to make up for that deficiency: Write to Pax House, POB 47, Ipswich, Suffolk, England IP4 1AH, and ask to receive copies of its list of secondhand books, all listed by author, title, and category (Anglican, Roman, or otherwise). The prices are fair and the service excellent.

◆ That you visit St. Michael's Home and School for Boys, at Picayune, in the extreme southern part of Mississippi, just off

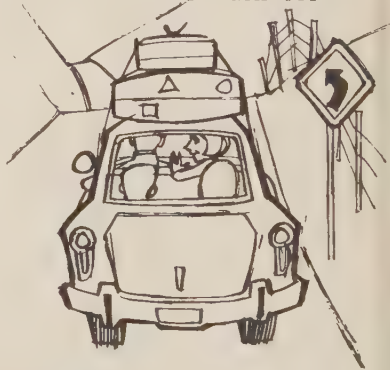
I-59, between Hattiesburg and New Orleans. Under the direction of the Congregation of St. Augustine, the farm and fully accredited school provide exceptional opportunities for boys whose problems of environment have made them the concern of juvenile courts and officials; the boys become wards of the school, and work and study there. Of the 196 graduates of St. Michael's only five are known to have had any additional difficulties with the law. The monks of St. Augustine are currently raising money to rebuild dormitories and provide other necessities. If you can't stop in to visit, write to Saint Michael's at POB 640, Pica-yune, Mississippi 39466, and ask for information. You might even wish to become an associate of the Order; ask about that too.

◆ If you plan to move, please send TAD your new address ahead of time — it will save both of us money and possibly additional exasperation by the increasing inefficiency of the Postal Service, both at home and abroad.

◆ To anybody who would like to make a substantial gift to the Church, but does not feel, in these days of inflation and recession, that he or she can afford to: Consider buying a life insurance policy in the amount

you want to give and naming the Church as the beneficiary. Not only will a substantial portion of the annual premium be deductible according to your tax bracket, but the insurance proceeds payable to the Church are not subject to Federal Estate Tax. Details are available from any knowledgeable and reputable insurance agent.

◆ To those who travel: Write to Trinity Church, 1717 Church Street, Wauwatosa, Wisconsin 53213 and ask for



a copy of *A Directory of Prayer Book Parishes* (enclose a dollar bill to help defray costs). A warm and reverent welcome awaits you at any of the churches listed. (We know of one downtown parish, the membership of which was increased from 800 to 1200 mostly by using only Prayer Book services.)

◆ To a priest going to a parish that has been deprived of the

Church's daily and weekly services: Announce that you are going to be in the church at certain times every day to say Morning and Evening Prayer, that you'll be glad to have members of the parish join you, and that, even if nobody shows up, you'll be there to say the prayers of the Church and read the lessons. All it takes is a faithful priest who is willing to practice the Faith: ring the bell, the blessed people will respond.

♦ To those who missed, or want to refresh their memories of, the Firing Line program in which William F. Buckley, Jr., presented the Rev'd Leo Malania, Coordinator of Prayer Book Revision for the Standing Liturgical Commission, and Harold L. Weatherby, Professor of English at Vanderbilt Univer-

sity, in a discussion of the proposed revision of the Book of Common Prayer: Write to Southern Educational Communications Association, POB 5966, Columbia, South Carolina 29250, enclose a dollar, and ask for a transcript; study it carefully, and you will see what the Church will have to contend with at the 1976 General Convention.

♦ To anybody having any of the following books: Send them to Hillspeak to be Passed Along to seminarians and others who have requested them: *Answers to Laymen's Questions*, James P. DeWolfe; *Life of George Herbert*, George L. Dwyckinck; *Realitie* (English translation), P. Garrigout-La-Grange; *My Book of Personal Devotion*, Louisa Boyd Gile; *God Talk* and *Principles of*

*A Collect for the Feast of Saint Bartholomew
the Apostle, 24 August*

O LORD Jesus Christ, who didst call Saint Bartholomew to be an Apostle, and hast given unto him a martyr's crown; Grant that by thy grace all successors to that holy office may be equally faithful in the ministration of thy word and sacraments and, by thy mercy, come at last to the never ending glory of thy heavenly presence; O blessed Saviour, who livest and reignest with the Father and the Holy Ghost, one God world without end. *Amen.*

Christian Theology, John MacQuarrie; *Baptismal Anointing*, Lionel Mitchell; *Patrology*, J. Quasten; *Plato: The Man and His Work*, A. E. Taylor; *English Spirituality*, Martin Thornton.

◆ To all cathedral, parish, and mission churches and to all chapels: Post, and keep updated, your schedule of Sunday and weekday services on a bulletin board that is easily found and easily read so that those who travel need not miss an opportunity to worship God in His Church. (TAD has available, at \$1.25 per copy or five copies for \$5.00, *A New Pocket Di-*

rectory of Episcopal Churches in the U.S.A., but hours and days of services are not listed since they change frequently, and sometimes unnecessarily.)

◆ Now that the Congress and the President have arranged for you to get a tax rebate: Why



not lay aside a hundredth part as your happy birthday dollar for TAD?



HOLY SONNET

*Death, be not proud, though some have called thee
Mighty and dreadful, for thou art not so;
For those whom thou think'st thou dost overthrow
Die not, poor Death; nor yet canst thou kill me.
From rest and sleep, which but thy picture be,
Much pleasure; then from thee much more must flow:
And soonest our best men with thee do go —
Rest of their bones and souls' delivery!
Thou'rt slave to fate, chance, kings, and desperate men,
And dost with poison, war, and sickness dwell;
And poppy or charms can make us sleep as well
And better than thy stroke. Why swell'st thou then?
One short sleep past, we wake eternally,
And Death shall be no more: Death, thou shalt die!*

—John Donne (ca. 1609)

PRESENCE

OUR Lord Jesus Christ ordained the Sacrament of the Holy Communion so that we may, on earth, plead His sacrifice before the throne of God, as He does in heaven and that on earth He might feed us with His sacred Body and Blood.

That we may be able to feed upon Him, He has given to His Church the authority to consecrate, by the power of the Holy Spirit, bread and wine to become His Body and Blood, and when we receive the Bread and Wine thus consecrated, we truly and indeed receive the sacred Flesh and Blood of Christ, the certainty of which truth is known as the Real Presence, the presence of a reality, and that reality is the Body and Blood of Christ, present in the Sacrament under the forms of bread and wine. Our Lord's presence in the Communion is a spiritual presence, a presence of a supernatural order. Our Lord is divinely present in the blessed

Sacrament in a manner which is beyond our earthly understanding: His presence is a holy mystery.

When we come to the Holy Communion, we should always remember that we are approaching the Presence of God; and that, in communicating, we receive the body and blood of Christ, hidden within the earthly elements of consecrated bread and wine. The Spiritual Body and Blood of Christ is not received sensibly, nor perceived by our natural senses, as earthly food is: it is received by the soul, by that part of us which has communion with spiritual and heavenly things. In Holy Communion, Christ enters into us, pervading us hiddenly and silently, cleansing our souls from the stains of sin, subduing in us what is evil, and quickening in us what is good: our spiritual life grows, our union with Christ is made stronger, and our souls made more to his likeness.—A parish bulletin



God has created me to do Him some definite service. He has committed some work to me which He has not committed to another. I have my mission. I have a part in a great work; I am a link in the chain, a bond of connection between persons. He has not created me for naught. I shall do good. I shall do His work.

—John Henry Newman

RELIGIOUS ENGLISH

HAVING just completed Ian Robinson's book, *The Survival of English*, I am moved to make several comments: The book should be required reading for every member of the Standing Liturgical Commission, and every deputy who votes on Prayer Book revision would do well to read at least the chapter, "Religious English".

Whatever the competence of the General Convention, it certainly does not include the power to change the gender of nouns. We were badly guided to permit exchange of the word "deaconess" for "deacon". That mischief done, we now are told that we must not refer to "priestesses". Indeed, when I

tried to dissuade one of the bishops from participating in the Philadelphia affair, I inadvertently used the word "priestess", and got the frosty response, "You just lost me, Paul. The Christian Church knows nothing of priestesses." Nor, for that matter, of female priests.

I mean no slight to a waitress if I don't call her a waiter, nor to a duchess if I don't call her a duke. The "unisex" syndrome may go so far that the sovereign of England may demand that she be called King Elizabeth, but somehow I think she is too secure to need that — and possibly cares too much about correct English usage.—The Bishop of Georgia.



LET EVERY minister be careful to live a life as abstracted from the affairs of the world as his necessity will permit him, but at no hand to be immersed and principally employed in the affairs of the world; what cannot be avoided, and what is of good report, and what he is obliged to by any personal or collateral duty, that he may do, but no more. Ever remember the saying of our blessed Lord that in the world, ye shall have trouble, but in me ye shall have peace; and consider this also, which is a great truth, that every degree of love to the world is so much taken from the love of God. Be not otherwise solicitous of your fame and reputation, but by doing your duty well and wisely; in other things refer yourself to God, but if you meet evil tongues be careful that you bear reproaches sweetly and temperately.—Jeremy Taylor in *Rules for a Priest* (1661)

VOTIVE LIGHTS

I WISH to express my very real gratitude to the Church of England for her services, her beauty, and her ministry. What impresses a visitor from America most is the centrality of the church building in almost every community, and the great opportunity therefore which the Church of England possesses. As a grateful friend, I would like to make a suggestion which I believe is sound both theologically and psychologically, and which will further strengthen the witness and effectiveness of the Church; it is certainly not a new idea, for it has been tried and tested in other parts of the Christian world for a very long time.

My suggestion is to install in the cathedral, and other, churches (particularly those that are on busy streets or are famous enough to attract tourists) votive candles which, with a prayer, the visitor may light. Some will, of course, merely scoff at this suggestion without stopping even to examine it, but they should remember, as with Samson's locks, that the source of strength is often in unexpected places, and that, while daily services are provided

by the churches, they do not encourage as effectively as they might acts of personal piety or devotion.

Since we light candles on the altar, it is clear that we do not consider the doing of it a superstitious act; on the contrary, we know that in a sacramental universe the altar candles both express our faith and teach us. We express humility by kneeling, and learn the same by doing it. So it can be, and is, with the individual candles — we express our faith by doing certain things and learn by them. My only criticism of the cathedral churches for example, is that too many people enter them merely as tourists without performing any religious act at all, as if these great churches were only museums of historical and cultural interest.

Let him who lights candles: thank God for the light of Christ in this dark world; pray that he and the whole Church may spread the light in missionary zeal; pray that, as the candle is consumed in giving light, so he may spend himself in service to God and man (Henry Martin said, "Let me burn out for God"); pray that,

as the flame witnesses to his prayer after he has left the church, so he may witness on his way; and pray that, as the flame is joyful, so God's joy may be in him.

Some will argue that, because such candles can be abused, they should not be permitted; the same argument would do away with marriage, government, the Church, and everything else in this sinful world. The true attitude is not, with Cromwell, to declare war on color, beauty, statues, candles (what von Hugel called the "things" of religion), but to use them well and wisely in a religion that is incarnational and sacramental.

If such candles were well placed, their flames would witness that others had said their prayers before us, and their light would be a symbol of joy and life in buildings which are sometimes too dark and austere. Because candles would witness to an act of devotion, they would also teach the visitors that these buildings are of more [than] historical and cultural significance.

Printed prayers, and a written explanation of what lighting a candle should mean, might be placed in the chapel or prayer corner to guide the people. A coin box would more than defray the cost involved. —X Bishop of Michigan

THE EPISCOPATE

NOTHING must be permitted to endanger the episcopate — not even bad bishops. Some bishops, in all times, have been mistaken, sinful, or indifferent men; so it is today that we have bishops who not only fail to guard the Faith, but who attack its very foundation. We also have attempts, both deliberate and thoughtless, to whittle away the sacred authority of bishops; or, worse yet, to give bits and pieces of it to priests and laymen.

In the institution of the apostolic succession and in the resulting office of bishop lie our strength, our unity, the preservation of Christian faith, our human link with God. We must be vigilant that nothing be allowed to weaken or destroy this episcopate — neither false bishops, nor weak bishops, nor scheming enemies of the Church, nor unthinking planners.

Look to your bishops; hold fast your bishops; pray God to send worthy bishops to guard His Church.—An editorial in *The Certain Trumpet*

THIS IS A CH--CH

What is missing?

—A churchyard sign

DEPARTMENTS

CORRECTION CORNER

■ TAD stands corrected: "I, William Lockridge Wright, retired Archbishop of Algoma and Metropolitan of Ontario, am very much alive and was never busier. ...The numerous letters of sympathy received testify to the esteem in which the deceased was held: Keep the floral tributes coming. Future episcopal engagements will keep me busy for the next year." TAD's letter, in part, to the Archbishop: "We are, of course, horrified to learn that we made such a mistake by placing you in the Church Expectant rather than leaving you in the Church Militant . . ., but we are honored — very much honored — to have from your good hands such a delightful letter about the matter."

■ Because Anglicans accept the Holy City's Orthodox Patriarch as being *of* Jerusalem, the Anglican Archbishop styles himself as *in* Jerusalem.

■ The Diocese of South Carolina's new 200-person Church Home, being built on the site of Charleston's old police station will not replace Canterbury House, a high rise apart-

ment building for retired persons which opened in 1971, but the older church home on Bee Street, in operation for many decades.

■ The Right Rev'd William Jones Gordon, resigned Bishop of Alaska, is 56, not 66, years of age. TAD herewith contritely gives back to the Bishop the ten years stolen from his lifespan.

■ The residue of Ashton R. Daly's estate, which is to be divided between St. Paul's Cathedral Parish, Detroit, Diocese of Michigan, and the Michigan Humane Society amounts to \$633,775, not \$200,000.

■ Saint Columba (521-597), who was born in the north of Ireland and figured so greatly in taking the Church to Scotland, was not a bishop; he was



a priest — and abbot (Iona). Says one biographer, "He permitted no episcopal jurisdiction within the monastery, but often entertained bishops, employed them to ordain, and treated

them with veneration, as superiors in orders. His authority was absolute." His feast day is 9 June.

HIGH TIME

■ There is really only one answer. It is high time for our bishops to proclaim the very obvious gospel truth that the Lord's service on the Lord's day (barring legitimate excuses) is the norm for each Christian. Jesus says it as bluntly as human language can put it: "Do this."—*The Living Church*

GOOD POINT

■ Nobody likes to pick on a bishop, but, by golly, when he does wild things, what else can you do? Where else in our blessed Church can we go to complain about his lapses in the doctrine, discipline and work of the Church? Perhaps we should be even more careful in the selection of his successor.—A parish priest

CONSIDER THE LILIES

■ Christ used the lilies of the field and the sparrows to teach His Father's love for us. That is what I see on the great mountain, proclaimed so quietly and so beautifully and simply by every snow white avalanche lily, scarlet Indian paintbrush, marmot, bear, tree, deer, waterfall, river and boulder. I am

quite sure that the avalanche lily has no ambition to be a marmot, nor does the bear wish to be a waterfall, or the deer to be a river. They seem to be quite content to be what God made them.—A letter

RECIPE FOR GIVING

■ Take 5% (or for a richer mixture, 10%) of your income, mix well with equal portions of Duty and Obligation, add a heaping cup of Serious Thought, blend with Conscience, and sprinkle with Prayer. Bake in a heart warmed to the Degree of Love. When done, decorate with date, name, and amount, and serve to God often.—A parish bulletin

SALTADE

■ Many thanks for the congregation's support of the Ice Cream Social last week; aside from a little salt in the lemonade, the project was a success.—A parish bulletin

MAKES THE HEART GLAD

■ Christ Church Parish, Diocese of Lexington, Kentucky, has recently opened and is operating: (1) Christ Church Apartments, a high-rise for moderate- and low-income older persons, and (2) the Center for Creative Living, for the day care of elderly persons who are not able to do for themselves properly

and who would otherwise have to enter nursing homes.

■ To have at the very beginning of a rector's annual report: At All Saints' we have had a year full of the worship of Almighty God: there are six Eucharists every Sunday and at

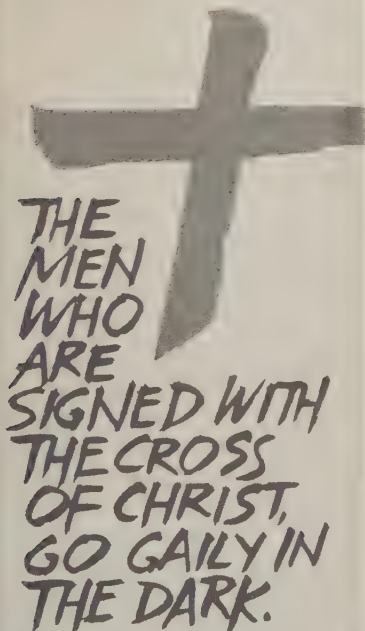
least one every week day; the Offices of Morning and Evening Prayer are said, as directed, every day; we encourage our people to enjoy a life of regular daily prayer and meditation, to fast, and to give alms.

■ After eight years of research, the Ministry of Agriculture has classified nearly 29 million acres of farmland in England and Wales to protect the best of Britain's limited farmland from heedless development and to direct the expansion of towns and industry to areas least suitable for agriculture.—*Saturday Review/World*

■ Seven deacons were recently advanced to the priesthood in the Cathedral Church of Saint Paul (Diocese of Los Angeles), California.

■ Some 12,000 copies of the Book of Common Prayer, printed in French, have been shipped to the Missionary Diocese of Haiti; money (about \$26,000) for the reprinting was raised by the Fellowship of Concerned Churchmen, some individuals, and the Bible and Common Prayer Book Society (the officialdom of the national Church had rejected earlier appeals).

■ Just when I feel I can't find the heart to face any more ecclesiastical gymnastics and listen to any more "You Who-ing God", the mailbox lid bangs,



—G. K. CHESTERTON

The 1975 spring bookmark (somewhat reduced in size): green and gold printing on white stock. Rate: 35c for a packet of 25, or \$1.00 for three packets. Postage not charged if payment accompanies an order addressed to The Anglican Digest, Hillspcak Eureka Springs, Arkansas 72632.

and I find in it a little bundle of heart-lifting joy, TAD.—A Churchwoman

SIGNS OF THE TIMES

■ Please do not leave your purses or other valuables in the pews or at the coffee hour unattended at any time.—From a cathedral church bulletin

FOR THE RECORD

■ One hundred eleven active duty chaplains in the United States Armed Forces are priests of the Church (Army 50, Air Force 32, Navy 29).

■ Mr. Ernest Jellicoe, who died recently at the age of 94, had sung continuously in the choir of Neston Church, Chester, England, for 86 years — and under eight rectors.

■ The Rev'd Richard Mansfield (d. 1820) was rector of Christ Church, Ansonia, Diocese of Connecticut, for 72 years (a record in the American Church) during which tenure he baptized 2,191 persons, participated in the elections of the first three Bishops of Connecticut, and "in the blessed state of Holy Matrimony" fathered thirteen children.—A newsletter

■ Trinity Parish, New York City, has offered for sale ten of its 24 commercial holdings in lower Manhattan (the parish, chartered by William III in

1697, traces its great wealth to the 1705 gift of Queen Anne's 73-acre farm which included much of what is now Greenwich Village).

■ The School of Theology, St. Luke's College, University of the South, Sewanee, Tennessee, with an enrollment of 69 students, had its largest entering class in over 25 years: 30 first year men; and in the school's opening week six candidates for next year were accepted.

■ Edward Barnett, of Crayford, England, recently completed eighty years as a ringer of St. Paulinus' Parish Church; he has also served the Church as a chorister and lay reader.

■ Parochial representatives elected to go to a diocesan convention are called *delegates*; diocesan representatives elected to go to the General Convention are called *deputies*.

■ One of the best years, financially, in the history of the American Church, was 1974, with payment in full of 99.7 percent of the pledges in support of the national budget by the 93 domestic dioceses, and payment of 98.2 percent of the amount assigned to the dioceses by the 1973 General Convention formula.

■ The Executive Council of the national Church sent a mailing piece dated 2 January, postmarked 3 February, at the

first class rate of 10c each, or approximately \$700; it could have gone at the non-profit bulk rate of 1.8c, or \$126, and saved \$574 for the Church to use elsewhere.

AND ADULTERY IN JULY

■ In August is it moral to steal or lie? Of course, you would answer no, because you know that all the Ten Commandments apply all the time — what is wrong in June is wrong in January. Isn't it odd, then, that the great majority of our communicants assumes it is all right to break the IV Commandment in the summer months. Are you a nine-month Christian?—*The Pastoral Staff* (Diocese of Western Massachusetts)

A TALE OF TWO SONS

■ Some ninety years ago, a Scotsman of poor means was walking near his home when he saw a boy dangerously mired in a bog and rescued him. The lad turned out to be the son of a nobleman, who offered a reward to the Scotsman. When the Scotsman refused the money, the nobleman offered to rear and educate the Scotsman's son, and they shook hands on the deal. In time, the Scotsman's son was graduated from St. Mary's Hospital Medical School. He was Sir Alexander Fleming, the discoverer of peni-

cillin. During World War II, the son of the nobleman was stricken with pneumonia, but lived because of penicillin. He was Sir Winston Churchill.—A parish bulletin

AMEN

■ We are not called to success or failure but to faithfulness —A parish bulletin

NO KIDDING

■ It would be neat if we could be ordained to the priesthood together: comment of a deacon married to a deaconess.—*San Jose Mercury*

■ Episcopalians who are concerned about holding the Church together might do well to shift their attention from what we can do under our Constitution and Canons to what we should be doing as agents of reconciliation in a pluralistic society . . . The Episcopal Church may be in trouble today because it has come to depend too much on a sterile kind of uniformity to hold it together . . . —An article in a magazine sponsored by six bishops and one seminary professor

GOOD QUESTION

■ Can it be that when a man is consecrated bishop, he thinks he can do no wrong? Perhaps it is a matter of his fellow "club" members simply not admitting

that he can. The Pike incident suggested the hypothesis; recent events confirm it.—A Province I Churchman

■ “Sick Communion” a term that I find literally unacceptable: To refer to the Blessed Sacrament as “sick” is intolerable. Isn’t there a proper term? —A parish priest

FAITH & PRACTICE

■ The Green Book and the Zebra Book are the product not only of the Standing Liturgical Commission, but also of ourselves and our time. We have what we have because, by our lack of vigilance, by our indifference to the hucksters with-

in the Church, we permitted its coinage. God help us, we have our just desserts.—A priest

OPINION

■ One of the best features of our trying the new trial services of worship is the renewed appreciation for the Book of Common Prayer.—A Province VII cathedral parish bulletin

VIVA VOCE

■ Our priest was trying to get the congregation to participate more in singing hymns during the Eucharist. “Think of it this way,” he said from the pulpit. “For those of you whom God



blessed with good singing voices, this is your chance to thank Him; for those of you whom the Good Lord did not bless with good voices, this is your chance to get even."—Submitted

EXACTLY

■ The content of the Faith is either Catholic or it is not.—Paul VI

PRAYER FOR SUCCESS

■ Soon I shall have completed my ninetieth year on this earth, and shall not see the end of your fight for the preservation of the Prayer Book, but for the sake of my descendants, I pray for the success of your efforts.—A letter

APPROPRIATE

■ In a recent issue of TAD some body came to the defense of the childhood prayer: "Now I lay me down to sleep". I, too, use it occasionally, at bedtime. It seems very appropriate for a 91-year-old — especially the third and fourth lines.—A letter

OMEN

■ Recently the rector of New Hampshire's oldest standing Episcopal church, preached a farewell sermon about the Book of Common Prayer to a tearful congregation. At his closing

words, "Good-bye, forever", the Missal fell off the altar with a crash. The stunned worshippers took the omen as an act of God.—A letter [NOTES: 1. Missal is a term sometimes given to that specially bound portion of the Prayer Book that is used at the altar. 2. Although some bishops have intimidated parish priests into using certain trial services, commonly called the Green Book, the Book of Common Prayer is still the Church's only authorized "Rites and Ceremonies" and, contrary to some well-planted rumors, is far from dead.—Editor]

THE YOKE OF CHRIST

■ A Sunday School teacher asked what a yoke was. One child replied, "It is a collar you put around the necks of animals." Then she asked, "And what is the yoke of Christ?" A four-year-old answered, "It is when Jesus puts His arms around your neck."—A parish bulletin

IDEA

■ Each Sunday enclose in your pledge envelope, instead of your weekly tithe, a page or two from the Green Book or Zebra Book.—A layman

HOW WOULD YOU KNOW?

■ If you cannot bring yourself to attend the Eucharist faith-

fully, if you do not accept opportunities for hearing and studying God's word, and if you can't be bothered with praying, then I trust you will not be so bold as to say that the Church and God fail you or are irrelevant.—A parish priest

NO WONDER

■ Our rector is currently trying to force down the throats of the parishioners acceptance of a female deacon as curate — one of those irregularly ordained priests a few months ago. It is only the latest in a series of policies which have caused dissent and which have resulted in the loss of a considerable number of parishioners.—A letter

MACHINE MOXIE

■ Seeking a speedier, simplified and more accurate election, a diocese rented a computer de-

signed to give them instantaneous results. The computer did exactly that — it rejected all the candidates.—A parish priest

TRAMPLED PEARL

■ We Churchmen are inheritors of a great tradition passed on to us, and we should bear the responsibility of thankfully passing it on to others. Our particular generation will be fools indeed if we trample our pearl under our feet.—A letter in *The Living Church*

ACROSS THE GULF

■ We are told in the New Testament that between the Church Militant and the Church Expectant "there is a great gulf fixed", but in the same passage, there is evidence a plenty of communication, so let us hope that the faithful departed know what we have



ECCLESIASTICAL DISEASES

CHANCELPHOBIA: A morbid fear of the front of the church, especially of the section near the pulpit. The patient is struck by the attack at the church door, and collapses into the nearest pew. In some cases the fear is produced by sounds coming from the front of the church; in some cases, the patient has a low tolerance for radiation emitted by those behind him.

LITURGICAL APHONIA: Sudden stoppage of the vocal cords during the hymns and chants and at the end of prayers, resulting either in complete silence or a thin reedy sound of uncertain pitch. Found more often in males than in females. Recovery is usually immediate when the patient is given coffee.—*The Northland* (Diocese of Moosonee)

done for them, or better still that our good God is honored by it all.—A priest

SHARED GUILT

■ As for those whose consciences permit them to live off the Church whilst denying its doctrine, let there be no compromise with them, lest we too share in their guilt for the sheep that have been led astray.—A letter in the *Church Times* (London)

PIECES OF PI

■ A police captain, summing up his experiences in dealing with exasperated motorists whose cars had been removed by police from a tow-away zone, "I just listen to them while they talk the anger out of themselves. Sometimes I feel like a feather confessor."—Baton Rouge (Louisiana) *State-Times*

EARTHLY PARADISE

■ Our three-year-old grandson recently flattered us by declaring, "When I die, I want to go to my Grandma's house,"—A letter

WHAT DO YOU READ

■ If you can learn to read stock market reports, or knitting instructions, or the assembly instructions that you find in the box after you have made a purchase — you can sit down

with the Book of Common Prayer and reflect a while on the words and try to figure out what all the words mean. The Offices of Instruction, for example, are an authoritative source for the teachings of the Church. We are inclined to assume that if the language seems a bit old-fashioned, the ideas expressed are also old-fashioned: but to discount the ideas because they were written down in another time is indeed foolish.—A parish bulletin

NOT THE SAME

■ As for having female priests, it is not a question of male sex versus female sex but of the nature of creation revealed in different ways through masculine gender and feminine gender; it is not inequality of the sexes but the fact that they are not the same.—From a letter in *The Living Church*

THE WAY IT SHOULD BE

■ I do not believe that there was a person at her funeral who did not give thanks that she had been a friend.—A letter

TIME

■ Where does time go? For that matter, where does it come from? Our Catholic faith is full of paradoxes. How can we reconcile time with eternity? Only the Incarnation makes sense out

of it. How glorious must be heaven where everything is new and nothing ends and nothing begins except (no exception, really) the praise and glory of God! How foolish we are in failing to see that we are wrapped up in eternity, and that only eternity matters; and that is because only the Triune God matters.—A letter

MIRACLES

■ A bishop was presiding over the business meeting of an ec-

clesiastical organization when an absurd resolution was offered: he said, "I refer this matter to the committee on miracles."—A parish bulletin

IN GOD'S HANDS

■ A good many years ago, when the General Convention was considering the revisions that led to our present Prayer Book, the matter of more specific prayers for the departed came up. Somewhat to the surprise of many, a respected but



A HILLSPEAK RECIPE

LEMON DELIGHT

- | | |
|-------------------------------|----------------------------------|
| 1 3 oz. package cream cheese, | 1 ½ cups milk |
| room temperature | 1 6 oz. can frozen lemonade con- |
| 2 slightly beaten egg yolks | centrate, thawed |
| 2 egg whites | 1 3 oz. package vanilla pudding |
| ¼ cup sugar | mix |

Add the milk and egg yolks to the pudding mix in a saucepan and cook over medium heat until it comes to a full boil, stirring all the time. Remove from heat, add the softened cream cheese and blend until smooth. Cover and let set for 10 minutes. Beat the egg whites with the sugar until soft peaks appear when you lift the beater. Add the lemonade to the pudding, blend until smooth. Fold the pudding into the egg whites. Pour into 6 dessert dishes.

TOPPING

- | | |
|----------------------------|----------------------|
| 2 tbs melted butter | 2 tbs chopped pecans |
| ½ cup vanilla wafer crumbs | |

Mix together and sprinkle some on each dish of pudding. Set in the refrigerator until ready to serve.

not overly orthodox theologian arose to support the changes. Another deputy, no doubt feeling somewhat betrayed, arose and said, with considerable emotion. "Well, when I die, Doctor ---, I do not want you praying for me for then I will be in the hands of my God."

The theologian, with a slight smile, replied, "Well, sir, in that case I have a distinct advantage over you, for I am in the hands of my God right now."—*The Little Chronicle*

CAMPAIGN KOOKS

■ In our diocese, the kookie priests (and we have a lot of them) are battling to have lady (I question that term) priests. They wage a tough campaign, and will stop at nothing: just yesterday they tried to bulldoze their ideas through our Standing Committee, but that was squelched.—A Province II Standing Committeewoman

PERSONSPEAK

■ Something seems lost in the translation [of the *Dictionary of Occupational Titles*], but henceforth, says the [Labor] department, a brewmaster will perform his duties as a brewing consultant; a governess will be a child mentor. In an incomprehensibly backward step, a valet will be known as a gentleman's attendant. One will henceforth

be seen into the world by a birth attendant, not a midwife; and an offal man's duties in slaughterhouses and meat-packing plants will become the awful work of an offal separator. What of the Labor Department's own Manpower Administration? Says a spokesperson, "They haven't figured that one out yet."—*TIME*

NO WAX

■ Most words are made more fascinating by knowing their origin, and the word "sincere" is no exception. The story is that Greek sculptors whose work was inferior would fill the cracks in their statuary with wax, *cere*, before offering their wares in the marketplace. When buyers took them home and the wax dried and fell out, they were left with a piece of junk. Reputable sculptors, therefore, started labeling their works *sine cere*, without wax, and gave us the word "sincere", meaning genuine, honest, without fraud or sham.—A parish bulletin

NO MOD

■ It is no secret that many of the proposals in the Green Book [and its successors] were borrowed directly from experimental Roman rites. What the Church needs is moderate change in the Anglican tradition of the Book of Common

Prayer — not a radically new prayer book in “mod” English, patterned after one of the Roman Church’s discarded revisions.—A parish bulletin

DUTY

■ The Church is not here primarily to serve society, but to worship God and obey Him. If it is God’s will that we should serve society in this or that way, it is our duty to do so, but let us make sure that it is God’s will that we are trying to obey, and that we are not merely attempting to make the Church do something that we ourselves want to be done.—A Canadian parish priest

GOD KNOWS

■ Maybe this small fry has the answer for the trying times she lives in. Her parents heard her reciting the alphabet in very reverent tones just before bedtime. Asked what she was doing, she replied, “I’m saying my prayers; but I can’t think of the exact words tonight, so I’m just saying all the letters. God knows what I’m thinking, so He’ll put them together for me.”—A newspaper clipping

IT CAN HAPPEN HERE

■ Not only does Denmark’s State Church (Lutheran) have a priest who will not marry the woman who lives with him and

is the mother of his children (“My private life is my own affair. In my priestly vows, I promised to set a good example Nothing was said about marriage.”), but it has also a divorced priestess (28 years ago the Church admitted females to holy orders) who is not only pregnant, but has “no intention of getting married”.—A newspaper clipping

IT DOES HAPPEN HERE

■ A bishop’s 29-year-old daughter has been living with a 47-year-old man for the last 18 months, with her parents’ knowledge and without their disapproval; her brother is living with a girl, and her sister lived with a man for three years before they were married. Before, her father felt strongly that a man and woman should marry, but now he thinks that they should first find out if the marriage will work.—A newspaper report

LESS CONFUSING

■ Because of vacations and summer conferences, it will be less confusing to everybody if we cancel the mid-week Eucharists during July.—A parish bulletin

TO EACH HIS OWN

■ One of Canada’s foremost wood sculptors recently did a chess set in which the pieces are

all animals native to his country; the king and queen are bears, the rooks are raccoons, the knights are weasels, the pawns are beavers, and the bishops are skunks.

PRIEST'S PUDDING

■ SUNDAY MORNING RECIPE:

For best sermon results add fresh color and seasoning; stir in while preparing, and then serve piping hot.—*Nassau Cathedral Messenger* (Bermuda)

OLD CHURCH

■ As the only Anglican on the administrative staff of our excellent hospital, I take no small delight in keeping my Roman brothers abreast of things in what they have come to refer to as "the old Church". They refer, of course, to the Episcopal Church, of which I am happily a Communicant.—A Missouri layman

POSTSCRIPT

■ The address of the SPBCP (Society for the Preservation of the Book of Common Prayer) is POB 12206, Nashville, Tennessee 37212. The Society will welcome your prayers, good word, and financial support.

CHRISTIAN VISION

LET US not forget that [the 16th] century was also an Epiphany in the religious sense; the main conception and aim of Columbus, to carry the Word of God and the knowledge of His Son to the farthest corners of the globe, became a fact; Christ had been made manifest to a new race of Gentiles. By 1615 the Christian Mass was being celebrated in hundreds of churches from the St. Lawrence through the Antilles to the River Platte, and along the west coast from Valdivia to lower California. To the people of this New World, pagans expecting short and brutish lives, void of any hope for the future, had come the Christian vision of a merciful God and a glorious heaven, and from the decks of ships traversing the two great oceans and exploring the distant verges of the earth, prayers arose like clouds of incense to the Holy Trinity and to Mary, Queen of the Sea.—Samuel Eliot Morison in *The Southern Voyages, 1492-1616*

† † † † †

JESUS said, *My doctrine is not mine, but his that sent me. . . . He that speaketh of himself seeketh his own glory. . .*—St. John 7:16 & 18



PRAYERS



MINDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next six months, are commended to the prayers of the faithful. (Remove pages and keep them in your Prayer Book.)

JULY

- 19 *David Emrys Richards* (1951) Pastoral Counselling Coordinator
- 22 *Richard Earl Dicus* (1955) Suffragan Bishop of West Texas
- 25 *Walter Heath Jones* (1970) VII Bishop of South Dakota

AUGUST

- 2 *Stanley Hamilton Atkins* (1969) III Bishop of Eau Claire
- 8 *George Daniel Browne* (1970) X Bishop of Liberia
- 28 *David Rea Cochran* (1974) IV Bishop of Alaska

SEPTEMBER

- 6 *William Gillett Weinbauer* (1973) Coadjutor Bishop of Western North Carolina
- 8 *Donald James Parsons* (1973) VI Bishop of Quincy
- 9 *William Fred Gates, Jr.* (1966) Suffragan Bishop of Tennessee
- 11 *Harold Cornelius Gosnell* (1968) IV Bishop of West Texas
- 12 *Edgar Otis Charles* (1971) VIII Bishop of Utah
- 15 *Donald James Davis* (1973) VI Bishop of Erie
- 16 *David Shepherd Rose* (1958) VI Bishop of Southern Virginia
- Jackson Earle Gilliam* (1968) VI Bishop of Montana
- 18 *Victor Manual Rivera* (1968) II Bishop of San Joaquin
- 19 *Alexander Doig Stewart* (1970) V Bishop of Western Massachusetts
- 21 *Scott Field Bailey* (1964) Suffragan Bishop of Texas
- Emerson Paul Haynes* (1974) Coadjutor Bishop of Southwest Florida
- 25 *Frederick Hesley Belden* (1971) X Bishop of Rhode Island
- 26 *Lloyd Edward Gressle* (1970) VI Bishop of Bethlehem
- 29 *James Winchester Montgomery* (1962) IX Bishop of Chicago
- Chauncie Kilmer Myers* (1964) VI Bishop of California
- Robert Clafin Rusack* (1964) IV Bishop of Los Angeles
- 30 *George Paul Reeves* (1969) VII Bishop of Georgia
- Quintin Ebenezer Primo, Jr.* (1972) Suffragan Bishop of Chicago

(Continued on the following page)

OCTOBER

- 1 *Iveson* Batchelor Noland (1952) VIII Bishop of Louisiana
- 2 *Hunley* Agee Elebash (1968) V Bishop of East Carolina
- 4 *Edward Hamilton* West (1948) V Bishop of Florida
- Frederick* Barton Wolf (1968) VII Bishop of Maine
- 7 *Harry Coleman* McGehee, Jr. (1971) VIII Bishop of Michigan
- 13 *Dean* Theodore Stevenson (1966) IV Bishop Central Pennsylvania
- Morgan* Porteus (1971) Suffragan Bishop of Connecticut
- 17 *Christoph* Keller, Jr. (1967) VII Bishop of Arkansas
- 21 *Robert* Bruce Hall (1966) XI Bishop of Virginia
- 28 *John Brooke* Mosley (1953) Assistant Bishop of Pennsylvania
- John* Maury Allin (1961) XXIII Presiding Bishop

NOVEMBER

- 2 Winslow *Robert* Chilton Powell (1951) II Bishop of Oklahoma
- 14 *Joseph* Warren Hutchens (1961) X Bishop of Connecticut
- 26 *William* Carl Frey (1967) VIII Bishop of Colorado
- 30 *Francisco* Reus-Froylan (1964) V Bishop of Puerto Rico
- David* Keller Leighton (1968) XI Bishop of Maryland

DECEMBER

- 8 *John* Melville Burgess (1962) XII Bishop of Massachusetts
- 9 *Kenneth* Daniel Wilson Anand (1959) Assistant Bishop of Newark
- 15 *Richard* Mitchell Trelease, Jr. (1971) III Bishop of the Rio Grande
- 16 *William* Jackson Cox (1972) Suffragan Bishop of Maryland
- 20 *James* Loughlin Duncan (1961) I Bishop of Southeast Florida
- 21 *William* Loftin Hargrave (1961) I Bishop of Southwest Florida
- George* Alfred Taylor (1966) VI Bishop of Easton
- 30 *Edwin* Lani Hanchett (1967) I Bishop of Hawaii

ALMIGHTY God who didst raise up successors to the holy apostles and didst command them to feed thy flock; Be with them all [*especially thy servant, N.*], in their several ministrations, that avoiding errors in judgment and the sins of unfaithfulness, and resisting the deceits of the world, the flesh, and the devil, they may be left free so to guide and defend thy holy Church that the doctrine, discipline, and worship of our sacred inheritance may be preserved for us and the generations to come; all to the salvation of souls and the glory of thy Son Jesus Christ our Lord. *Amen.*



BE SURE in your words and actions to preserve Christian simplicity and ingenuity; to do to others as you would be done unto yourself and never to speak what you do not think. Trust to truth, rather than memory, for this may fail you; that will never.
—Jeremy Taylor in *Rules for a Priest* (1661)

SUBSTANCE



WILLIAM TEMPLE insisted that his interest in Order was determined by his concern for the preservation of the full substance of the Church and that only the episcopal orders could guarantee that substance. I mentioned a few bishops who did not seem to me to have the "full substance" of the Gospel in their preaching and asked him how their authority could guarantee the full substance of the Church. He countered by suggesting that in terms of general tendencies episcopal authority discouraged vagaries and heresies more than we were able in the non-episcopal Churches. I told him I thought the Prayer Book had saved the Anglican Communion from rationalism and Pelagianism more than the episcopacy had done.
—Reinhold Niebuhr

THIS WELL OF 1344 FEET

DRILLED AND FURNISHED

ANNO DOMINI 1974

IS THE GIFT OF

MR. & MRS. SHERMAN WATERS

AND AFTER THEM NAMED

THE WATERS WORKS



Wellstone inscription at Hillspeak.



NO SHORT CUTS

A prominent businessman who was enrolling his son in a well-known university shook his head dubiously when he began to examine the institution's catalog of studies, and said to the Dean, "Does my son have to take all these courses? Can't you make it shorter? He wants to get out quickly."

"Certainly he can take a shorter course," replied the Dean. "It all depends on what you want your son to make of himself. When God makes an oak tree, He takes twenty years, but He takes only two months to make a squash."—A parish bulletin

CHRISTIAN EDUCATION

WILT THOU on thy part take heed that this child learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health?" (Book of Common Prayer, page 277)

Most of our children do not know even the Creed, let alone "all things necessary to [their] soul's health". A couple of items which have appeared in *The Living Church* have struck me as being very closely related: the article, *Canonical Examinations and Revelations* and the review, *The Teal Curriculum*.

A recent article reveals the ignorance and insolence and unholiness of some candidates for Holy Orders, and a review of "The Teal Curriculum" spoke of a sane attitude toward Christian education. Most trends in Christian education today seem to have something upside-down — our purpose in life. Man was made to know, love, worship, and serve God, and the purpose of Christian education is to help him do that. The primary duty of the Church is to praise God, but most of the material that I see seems to say that religious education must be child centered,

not God centered, that the criterion of truth is no longer God but personal experience.

This life is a journey — a rich and beautiful journey, but a journey, a temporary thing — and our destination is heaven. Christian education should orient us to look toward God and to yearn for heaven, but I find that most material encourages children to look at themselves for the answers and meanings of all things (and what human needs to be taught to look at self?). It used to be that we found a learned and holy man and sat at his feet and listened. We did not know, and we asked to be taught. Now even pre-schoolers are expected to learn from their own experience, and we wonder why they know so little of holy things, and think so much of self after seminary!

Experience is indeed an important and blessed and vital part of learning, never to be neglected, but there are also things which are true — and the kingdom of heaven is full of blessed, happy saints who loved God and believed what is true and acted upon that belief, regardless of their personal experience. If we had four to six

hours a week with our children outside Sunday morning, there would be ample time for much experience as well as teaching, but so long as God can have only an hour a week, we must use that time as economically as possible. If our children are to grow up to be real Christians, they must know the Faith and how to practice it. The best curriculum in the world is useless if teachers are not conscientious: moreover if a teacher is faithful in making his or her Communion, developing a prayer life, reading the Bible, going to retreats, and attending adult study — if a teacher belongs to God and puts Him truly first in life — children will catch that divine spark, regardless of curriculum. If the Teal Curriculum and others like them are “old-fashioned”, I should like to point out that truth is eternal and that we shall have eternity to contemplate what is “old-fashioned” and what is outside time. I happen to believe that the great truths of Holy Church are a timeless trust, and should be handed on to the precious souls committed to our care.—From a sister’s letter in *The Living Church*

CHURCH HISTORY

CHURCH history is a sovereign cordial for drooping spirits; at first sight, that seems untrue, but if we turn from the antics of the ecclesiastics of the 1970s to read about their predecessors of a century ago, our reaction may be the uncomfortable one of “we have been here before”, or of “the only thing to be learned from history is that no one ever learns anything from history”. That is the wrong approach, however; for all the faults and follies of its human members, the Church still remains the living Body of Christ, and there is more gold than dross. We remind those who are the doomsayers that many times in the past the Church has indeed seemed headed for disaster and that although there may have been only a tiny minority of orthodox or right-believing Christians, in the end disasters were turned aside and orthodoxy reasserted itself. Our Lord has always kept His promise that the gates of hell would not prevail against His Church.—A parish priest



All our prayers and intercessions can be summed up in, “*Thy will be done*”; all our praise in, “*Glory be to the Father, and to the Son, and to the Holy Ghost*”.— A parish bulletin



CREAM OF THE CROP

FOR MANY years, on All Saints' Day, and just before the prayer for the whole state of Christ's Church, worshippers in St. Mark's Chapel, have heard the Hillspeak Memorial, part of which is quoted below:

WE remember before God this day all patriarchs, prophets, priests, and kings, all servants and handmaidens of the Old Covenant, by whose religious insight the God of Gods was revealed to be the one, true, and everlasting God; by whose hands the laws of heaven were received, published and honoured; and by whose foresight the world was prepared to meet its King.

WE remember before God this day all apostles and evangelists, who, by divine commission and inspiration, left their several callings to teach with pious lips and to preserve with zealous hands the Catholic faith for our heritage.

WE mention before God this day all confessors and martyrs who, by their holy living and

holy dying, bore lasting witness to the true faith.

WE remember before God this day all bishops, priests, and deacons, now at rest in paradise, who, as messengers of the word and ministers of the sacraments, enabled us to become living members of the same Body and to enjoy the everlasting benefits thereof.

WE remember all servants and handmaidens, of the New Covenant, by whose constancy of faith and unfaltering perseverance the Church was made to live and grow, both at home and abroad.

MORE especially, however, do we remember before God this day, all saints who have been the choice vessels of his grace and the lights of the world in their several generations.

FOR the good examples of all departed in the true faith, and for their enrichment of our glorious heritage, we give hearty thanks to God this day; ascribing the praise of their benefactions to his almighty grace, and

the glory of his most holy Name, who is the God of our fathers and our God, the Father, the Son, and the Holy Ghost, one adorable Trinity, for ever and ever. *Amen.*

O GOD, most glorious and most bountiful, accept, we humbly beseech thee, our praises and thanksgivings for thy holy Catholic Church, the mother of us all who bear the name of Christ; for the faith which she hath conveyed in safety to our time, and the mercies by which she hath enlarged and comforted the souls of men; for the virtues which she hath established upon the earth, and the holy lives by which she glorifieth both the world and thee; to whom, O blessed Trinity, be ascribed all honour, might, majesty, and dominion, now and for ever. *Amen.*

The faith conveyed, the mercies enlarged, the virtues established, the holy lives lived and some as lights of the world — a glorious heritage indeed, and along with it the happy circumstance of our being able to know that God is God and that He is our God, that we can know Him and love Him, and even more, after the Incarnation and Resurrection of His Son,

know that He loves us and wants us to be with Him in His glory for ever and ever.

The purpose in selecting *Prayer: Living With God* is to assist us in that knowing and that loving, and to help us ready ourselves for that great day when, by the mercy of God, we shall see Him "face to face".

Remember what John Donne said: "I shall not live till I see God; and when I have seen Him I shall never die."

Simon Tugwell, who lives in Oxford, England, is the second Dominican to supply the EBC with a selection. (The first was Aelfred Squire, of Norway, who wrote *Asking the Fathers.*) The Order of Preachers (*Ordinis Praedicatorum*) was founded in 1215 by St. Dominic; its members are sometimes called the Black Friars because of the black *cappa* or mantle that is worn over their habits and scapulars. A district, bridge, station, lane, and road, in London are so called because a Dominican monastery was founded thereabouts in the 13th century and laid to waste at the Dissolution.—From "Embertidings" [*Prayer: Living With God* is published by Templegate, POB 963, Springfield, Illinois 62705, \$5.95.]

AN INVITATION FROM THE EBC

ENROLL me as a member of the Episcopal Book Club. I understand that (a) four times a year, near the Ember Days, I shall receive a book about some phase of the Church's life and teaching, (b) each selection is unconditionally guaranteed to interest me, (c) if I do not wish to keep any book, I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, and (d) I may cancel my membership in the EBC at any time by giving due notice to the Club.

☐ I am enclosing \$16.00 in advance payment for four seasons, with the understanding that at the end of that period I may (1) repeat the advance payment, (2) continue my membership on a season-to-season basis, or (3) tell the Club to cancel my membership.

☐ Bill me for each season's book when it is mailed.



☐ Begin my membership by sending me the selection, *Prayer: Living With God*.

By paying for four seasons in advance, the book will cost me, as a member, only \$4.00, otherwise the selection will be billed to me at \$4.88, the EBC special price.

If I should not wish to keep the current selection, I may return it for credit (within ten days after its arrival) — as I may do with any EBC selection.

Mr.
Mrs.
Miss

PLEASE PRINT

My Name

Mailing Address

City, State, & Zip Code Number

Name of Parish

8M14-II75

Mail to: The Episcopal Book Club, Hillspeak, Eureka Springs,
Arkansas 72632

TANGUE TONGELED

A little girl facing Confirmation, said to her priest, "Mother wants to know when your consternation classes start."
—A parish bulletin

WHEN IN SWEDEN

A group of U. S. sailors, laying over for a few days in a Swedish port, decided that they ought to go to church even though they understood no Swedish. To play it safe they picked out a dignified-looking gentleman sitting in front of them and decided to do whatever he did.

During the service, the pastor made an announcement, and the man in front of them stood up. A dozen American sailors quickly got to their feet — and were met by roars of laughter from the whole congregation.

When the service was over, they were greeted at the door by the pastor who, they discovered, spoke English. They asked him what the laughter was all about.

"Oh," said he, "I was announcing a baptism, and asked the father of the child to stand!" —A parish bulletin

WELL ARMED

A young English curate, asked to preach on Mothering Sunday, mounted the pulpit and began, "Instead of a text this morning, I give you a toast:

Here's to the happiest days of my life, spent in the arms of another man's wife — my mother." A bishop, incognito, in the congregation, thought to himself, "What a very good introduction. I must remember that." A few weeks later, back in his own cathedral church, the bishop decided to begin his sermon in that novel way. "Here's to the happiest days of my life, spent in the arms of another man's wife . . ." Then his memory failed him and he rather plaintively remarked, "Now whatever was that lady's name?" —*The Illinois Churchman* (Dioceses of Quincy and Springfield)

RECYCLED

The minister's bride set her luncheon casserole down with a flourish, and waited for grace to be said. "It seems to me," murmured her husband, "that I have blessed most of these victuals before."

SEX EDUCATION

Woman: "What's your cat's name, little boy?"

Boy: "Ben Hur."

Woman: "That's a funny name for a cat, How did you happen to pick up such a name for it?"

Boy: "Well, we just called him Ben until he had kittens."

—A parish bulletin

PAROCHIAL PRIESTHOOD

I SOMETIMES think that if the Church were starting from scratch, and was contriving the best way of building up the Body of Christ, it would very soon arrive at the parochial system.

I have yet to meet anybody who criticizes the parochial system and who is able to suggest anything effective to take its place.

What does the parochial ministry mean?

It means that a priest has a prescribed area in which he has the obligation and privilege to teach the Faith, to nurture the people with the Sacraments, to care for the people, to be to them, as far as humanly possible, just as Christ would be to them. It means answering the man who says, "I have ~~thre~~ months to live, please help me to die a Christian."

It means sharing the suffering of a mother and father with a young daughter, who is dying of cancer, and trying to answer them when they cry in their agony, "Why? Why?"

It means dealing with a schizophrenic woman who tortured by a persecution mania and convinced that her husband is trying to poison her, is de-

stroying the life of what once was a happy family.

It means going to the home of a man who is serving a prison sentence and whose wife has neither visited nor written to him, to find that the woman is cohabiting with a lodger.

It means talking to a girl, say of 15, who is having a baby by a married man, and whose parents have turned her out.

It means listening to a woman who has twice tried to kill herself because she cannot face the loneliness of widowhood, and who may try to do it again.

It means going to the court to speak for a silly youngster who got tight the night before and stole a car.

It means interviewing young people who want to be married and trying to teach them what Christian marriage means and prepare them for the long years ahead.

It means preparing candidates for Confirmation, and, from time to time having the enormous and humbling experience of bringing somebody to the knowledge of the saving love of Christ.

It means wrestling with the young man who feels that God has called him to the priesthood

of the Church, but whose parents and fiancée are trying to dissuade him.

It means that after a week's "beating the bounds" of the parish, the one person you failed to see died without your having been called to see him.

It means having to bear the crosses of your people, to take their worries to bed with you and wake up with them the next morning, going on with only occasional encouragement, and often feeling an abysmal failure.

It means knowing that you and your family are watched in everything you do.

It means having to humor difficult people, to wrestle with the doubter, to puncture the self-satisfied, to persevere with the people who let you down, and, often, to endure the cold winds of criticism and misunderstanding for doing what you believe to be right.

It means having to pray, and helping others to pray, when you are spiritually weary, and the strength has gone out of you.

It means standing at the graveside, or at the door of the crematorium, beholding and sharing the grief of the bereaved; it means the pain and suffering in the hospital ward, the misery and defeat in the prison cell.

It means being so identified in Christ's love for your people that everything that happens to them, in some measure, happens to you.

It means having strength and confidence sufficient to give others, so that they can face life, and death, without fear.

It means endless patience, boundless love, and daily humility.

Why does anyone want to let himself in for such a life?

I'll tell you why: because it is the most exciting and satisfying life that any man could ask for, and when disappointments and humiliations come, you know that you are sharing the experience of our Blessed Lord. When you have given all, and done all, you know that the victory rests with God, not with you.

The Word that you proclaim is not yours, but God's; the healing and love that you may be permitted to bring to the suffering, is the love of God and the power of the Holy Ghost.

That which gives it all meaning, the point at which we strengthen our vision of the ministry, the point at which we have the incredible privilege of bringing our people to Christ, and Christ to them, the point at which our orders are ever renewed and made holy is the

point at which the sacrifice of ourselves is made together with that sacrifice once made and offered on Calvary — the altar, the place of offering, the meeting place of God's people.

Here it is that we find the true meaning of the parochial priesthood in which we go forth with faith renewed, with love and compassion deepened, that we may be faithful shepherds of the Lord's flock.—The Bishop of Wakefield (Province of York)

BURIALS

✠ Arthur Judson, 93, a founder of the Columbia Broadcasting System, manager, successively and successfully, of the Philadelphia Orchestra and the New York Philharmonic, and sometime sole owner of what is now known as Columbia Records; for decades the leading concert manager in the United States; from the Church of the Resurrection, Rye, Diocese of New York.

✠ James MacC. Weddell, 91, Pennsylvania-born master musician at Knox College, Galesburg, Illinois (retired as Professor of Music in 1948, but continued part-time teaching until he was 73), and a fellow

in the American Guild of Organists; from Grace Church (Diocese of Quincy), Galesburg, in which church he had served as organist for many years.

✠ Sister Ysabel, 88, a member of the Order of the Teachers of the Children of God; from the Convent Chapel of Maycroft, Sag Harbor (Diocese of Long Island), New York, in the 34th year of her profession.

✠ Helen Howe Allen, 70 (wife of Reginald Allen, curator of the Gilbert and Sullivan Collection of the Pierpont Morgan Library, daughter of Mark Antony DeWolfe Howe, author and biographer, and sister of Quincy Howe, writer, editor and radio commentator), whose "pungent, gay, and remorseless satire" carried her one-woman show before colleges, clubs, town halls and civic organizations all over the United States, and twice to the White House; from the Cathedral Church of St. John the Divine, New York.

✠ John Van Wie Bergamini, 87, New York-born architect of more than 200 churches, hospitals, schools, and residences in China, Japan (St. Luke's Hospital, Tokyo), the Phillipines, Liberia, Mexico, and the United States (he was official architect for the American Church in the Far East), who was imprisoned on Luzon

by the Japanese during World War II, and returned there after the war to build the Cathedral Church of Saint Mary and St. John; from St. Luke's Church, Darien, Diocese of Connecticut.

✠ John Brown, faithful sexton of St. John's Cathedral Church, Jacksonville, Diocese of Florida, whose 25 years of exceptional telephone answering technique ("St. John's Cathedral, John speaking") had become legend; from his own church.

✠ Basil Tudor Guy, 64, Bishop of Gloucester (south central England in the Province of Canterbury) since 1962, and a priest since 1935; in England.



DUTY

IF WE believe as Christians that God is sovereign Lord of all, and that Jesus Christ is the ever-living expression of that lordship, we will be faithful in all things. The scandal of far too many Christians who witness nominally and occasionally to Christ (when they feel like it, pretending at Christianity while clinging tightly to the mores and values of secular society) is far more destructive to the Church and thus to the whole world than the outright and open attacks by her adversaries. It is the devil's most in-

sidious means for attacking the Church, using those from within who should be the most loyal and supportive. Let us make no mistake about it; it is our Sunday witness at worship week after week that matters greatly. We need it ourselves desperately, and the body of the faithful need it from all members of the body. The Church is poor beyond measure when we are unfaithful to that duty. The Church is all-glorious in her witness when every member of the body is faithful to that primary duty.—The Bishop of Western Michigan



A NON-PERSON

ALL OF us should realize that there was no "revolution" at Louisville: the joint-committees and commissions of the Church remain firmly in the hands of liberals and radicals. They are not ashamed to use the official bodies of the Church (and their budget powers) to force their ideas upon the rest of us. Indeed, a conservative Christian is simply a non-person in the Episcopal Church today: he is expected to hold his tongue when he sees to what lengths some people will go in the abuse of authority.—The Bishop of Eau Claire

DEVIATE DOCTRINE

WE CANNOT expect the Holy Ghost to guide our reason and our conscience unless we train ourselves, with His help, to obey Him. He does not guide those who are deliberately disobeying Him. It is the pure in heart who will see God (St. Matthew 5:8); the sinful and unrepentant cannot expect to know either what is right or what is true.

Pride is the gravest and most subtle of sins; and heresy is a form of pride. It is not heresy to think for ourselves; on the contrary, it is our duty; but it is a duty we cannot fulfill without humility and some knowledge of our own limitations. It is sometimes necessary for some people to oppose the current teachings of the Church, or no reforms would ever be carried out; but no one should take upon himself to act as a reformer unless he is absolutely convinced that it is God's will that he should, and unless he has, as far as he can, laid aside every form of pride and personal ambition, and has given long and careful study to the subject. *For the sin of heresy is not the holding or teaching of false doctrine, but the belief that one's own opin-*

ion, because it is one's own opinion, is more likely to be right than the teaching of the Church — or of the best and wisest Christians in all ages and countries. [*Italics ours.*—Editor]

We have discovered so much that our fathers did not know, that we are tempted to say, "We know better than our fathers". Sometimes we do, but we ought not to assume that we always do. They had not got all our advantages, but they had some advantages that we have not got. Our age, like every other age, has its limitations and its blind spots. That is one reason why history is so important.

In order to know what we ought to believe, and what we ought to do, we must be quite sure that both right belief and right conduct are of supreme importance; we must seek the truth without any thought of self; we must aim at doing God's will before everything else. If we do that, we may make mistakes, but they will be forgiven. If any man willeth to do the will of God, he shall know the doctrine. (St. John 7:17).—C.B. Moss, in *The Christian Faith*

The Anglican Digest
Hillspeak
Eureka Springs, Arkansas 72632

I enjoy reading TAD and should like you to send a sample copy to the following friends of mine with my compliments:

(Name)

(Street Address or PO Box)

(City, State & Zip Code)

(Name)

(Street Address or PO Box)

(City, State & Zip Code)

(Name)

(Street Address or PO Box)

(City, State & Zip Code)

(Name)

(Street Address or PO Box)

(City, State & Zip Code)

(My Name)

(Street Address or PO Box)

(City, State & Zip Code)

ACCORDING TO—

● A 23-year-old Churchman: I cannot tell you how glad I am to find a group of loyal Anglicans speaking out against the modernism that is engulfing the Church. My diocese is especially gripped by the disease, but our tiny mission (less than sixty faithful, but growing) stands with the faithful minority. Although I am apprehensive of the future of true Anglicanism within our nation, I cannot help but be encouraged by the spiritual revival which has taken place in our local congregation. What was formerly dead has come back to life: we have a renewed interest in Bible study, prayer groups, personal devotions, evangelism, stewardship, and discipleship in general; church attendance and pledging have both increased, and we are gaining new members. Most of all, people have rediscovered the traditional, historic, orthodox faith of the Church; they have found that the Scriptures, the Sacraments, and the Church mean something real and are important. Our renewed faith in God and His Church has resulted in a great feeling of joy, peace, and love among us

all. Miracles have occurred, and prayers have been answered, and our faith has increased. I am convinced that God has wrought the changes through the grace of His Son Jesus Christ and the power of His Holy Spirit. I am convinced also that He can, and is doing, the same elsewhere. I believe that all our hope for the Church must and should lie in our faith that He is working out His purpose within the Church. We shall not win over the modernists by arguments or power struggles. We shall overcome them in the same way that the early Church overcame the various heresies — by holding fast to the Faith, by prayer, fellowship, worship, and evangelism, and by relying on God by His Grace, His Word, and His Holy Spirit to preserve and sanctify His Holy Church.

● A parish priest, writing about the trial of a bishop: It seems to me that it is high time for the Church to accept its responsibilities and look facts in the face, and handle them properly and according to the canons — and quit walking away from tough and unpleas-

ant circumstances. Many people are looking to the Church for strength, not weakness.

● A letter to parish and mission churches: Thank you once again for your encouragement; it has made this project (the developing of *A Directory of Prayer Book Parishes*) more than worthwhile. Most of all it has shown that we are not alone! There are many others in the Church who want some Prayer Book revision, but ab-

hor the destruction of so much of the Faith as it appears in the proposed Prayer Book revision.

● A college professor: Nobody could possibly use the Book of Common Prayer for a lifetime and try to mean the things that it says and remain intolerant, ill-mannered, selfishly individualistic, or insensitive to the seamliness of things.

● The Bishop of Northern California: Whenever there is a conscientious, hard-working,



evangelical, catholic priest who presents Christianity in its fullness and seeks prospects for baptism and confirmation, who does not expect anything of his people unless he is first willing to demand it of himself, who practises tithing, and teaches it, there is an outgoing, warm-hearted, caring congregation that meets all of its obligations. If the priest is satisfied with minimums, so will his church be. As goes the priest, so goes his congregation.

● A Churchman and Washington columnist: [The Standing Liturgical Commission] lacks the power to destroy the Book of Common Prayer, which is secure in men's hearts; but it can bring about what the Civil War could not — a schism of the Church.

● A parish priest: Nothing can take the place of a full time rector who knows what he is doing and does it in a professional, efficient manner. Priests who think the laity can and will fulfill pastoral responsibilities are dreamers; amateurism is not respected and certainly not financially supported.

● A Churchman: Social problems are merely the symptoms of non-Christian thought and practices.

● A Churchwoman: The current crop of women, griping about equality, leaves me cold.

If they cannot so manage their lives as to verify their worth, why scream and holler in frustration?

● A Churchwoman in Kansas: In these difficult times within the Church, we need all the comfort we can get, particularly in our parish since we lost our priest two years ago and his replacement does not want to be a father to us, but some sort of group leader whose discussions leave us confused, cut down, and left out. With all his emphasis on social action, our "fatherless church" has lost its once beautiful feeling of worship. I cannot forget the words of my old priest who said, "God is still in charge", nor can I forget the words of the liturgical response. "Take not thy Holy Spirit from us". While I have great confidence in God, and know that He will support His Church, it is still sad and rough going.

● A Province VI Churchman: My wife and I have retired to a warm part of the country, but when I try to explain and defend the faith of the Church, as set forth in the Book of Common Prayer, so many people in our new parish say that I am "too orthodox", or that my views are lopsided.

● A college professor: I read somewhere that before long a third of the population of the

United States will be over 65 years of age. I hope I do not live too long or become a physical problem. If I had my wish, I would go as — according to legend, Romulus, the first king of Rome, did — in a clap of thunder. That was a suitable way for a king to disappear, and I do not know whether my station in life would entitle me to so spectacular an end; but if it were, as the word is, vouchsafed, I should prefer to have it happen during a faculty meeting.

● A Province VI parish priest: It was the Book of Common Prayer which first attracted me to the Episcopal Church; the knowledge of the catholic faith, ministry, and tradition came later.



THE LAPSED

IT IS SAD to think of the number of "unchurched" living in our midst — those who have perhaps never heard the Good News of Salvation and of the Love of God; but it is even sadder to think of the many who have known the Truth and who, after beginning to grow in grace by the ministry of God's Holy Word and Sacraments, have for some reason or another fallen away. I am certain that very few of the

lapsed have conscientiously denied the Faith or deliberately turned their backs upon the way of salvation. For the most part they have lost the way without realizing what they are doing: their absence from church was at first not noticed; nobody went to inquire after them, and so it must seem to them that no one cared; and in due course their names were struck off the parish register, and they were forgotten. I am not a statistician and my interpretation of the available figures may not be accurate, but, by making a comparison between the number of avowed Anglicans in my own diocese and the number of regular church-goers, I reckon that in any parish there must be at least four lapsed Church members for every one who is practicing his religion. We know that among us there are many who are weak and spiritually sick, and that many faint for want of the Bread of Life; for that tragic state of affairs, those of us who are stronger in the Faith must bear responsibility.—The Archbishop of The West Indies



To serve God,
To submit to fate,
To undergo repentance,
Is to reign like a king.

—Carved on the wall of a cell in the Tower of London

BY WILL AND DEED

★ Following close on a \$10,000 bequest, St. Luke's Parish, Merced (Diocese of San Joaquin), California, has received the residual amount of \$48,500 from the estate of Miss Louise Norvell, sometime high school teacher and later vice-principal, and life-long communicant.

★ The Executive Council of the national Church appropriated \$50,000 from the Esther H. Woodward legacy for a leprosy research project conducted by the Gulf South Research Institute, New Iberia, Louisiana.

★ The Diocese of Washington (the District of Columbia and parts of Maryland) is the beneficiary of a residuary trust, amounting to more than \$3.75 million, left by the late Ruth Gregory Soper, a communicant of All Saints' Parish, Chevy Chase, Maryland; two smaller lifetime trusts totalling more than \$250,000 will provide perpetual income to the diocese. In addition to the three trusts, lesser amounts were bequeathed to All Saints', the Cathedral Church of St. Peter and Saint Paul, St. Alban's School, the Virginia Theological Seminary, the House of Mercy, and the Episcopal Home for Children.

ROLE

PERHAPS it is the role of the Church to perform a sort of "holding operation" in a world that is both obsessed and bewildered by change. Some Christians talk as if the Church can hope to change . . . our political and social life by embarking on political and sociological programs. I am convinced that the only change the Church should seek to make is in the hearts of individual men and women. I cannot tell how successful we have been, only you can do that; but I do claim that opportunity and stimulus for such change in your heart have been offered you and will be so offered in the future.—A parish priest to his people



STRENGTH

THE CATHOLIC people in the length and breadth of Christendom were the obstinate champions of Catholic truth even as the bishops were not. Perhaps it was permitted in order to impress upon the Church . . . the great evangelical lesson, that not the wise and powerful, but the obscure, the unlearned, and the weak constitute her real strength.—John Henry Newman, writing about St. Athanasius

GOOD QUESTION

A candidate for mayor in a small town called on a minister to ask for his vote at the coming election. "Before I decide to give you my support," said the minister, "I would like to ask a question: Do you ever partake of intoxicating beverages?"

"Before I reply, I would like to ask you a question," said the would-be mayor cautiously. "Is this an inquiry or an invitation?"—A parish bulletin

SIDESMEN

Members of St. Philip's Parish, Cleveland, tag their "dialogue" time after church services "Forum or Agin-Um". —*Church Life* (Diocese of Ohio)

AMEN

The priest asked a boy if he said his prayers before going to bed. "No, my mother says them," replied the lad.

"What does she say?"

"Thank God, he's in bed." —*Quebec Diocesan Gazette*

LOGIC

Small boy: "Mummie, must I wear my cap when I go to church?"

Mother: "Of course you must: Sure if you hadn't it on, how would you take it off when you go inside?"—*Church of Ireland Gazette*

READ ALOUD

After refusing Novocain, the patient explained to his dentist, "I'm trying to transcend dental medication."—Submitted

EX CATHEDRA

Two women at a parish tea were discussing their diets and asked their priest if breaking a diet one has set for oneself could be a sin. "I don't know," he replied, "breaking one your doctor ordered might be. We are all temples of the Holy Spirit, and if you want to be a cathedral church, it's up to you."—A parish paper

CIRCUMSPECT EXCAVATOR


A priest chided a drunken gravedigger by asking, "What would you say if I turned up in such a condition?" "I assure you, sir," said the gravedigger solemnly, "that no one would ever hear about it from me." —Rosamund Essex in *Church Times*

OUT OF STYLE

A young five-year-old, fascinated by the hairless condition of his newborn brother, asked his mother, "Where did you say we got him from?"

She replied, "From heaven."

He muttered, "Boy, they sure do give them short haircuts there!"—A parish bulletin



HILLSPEAKING

A letter from the Editor

SPEAKING to TAD readers about their birthday anniversaries, we are never unmindful of our own anniversaries, especially a recent one — Saint Mark's Day (25 April), for it was on that bright and holy day in 1960 that we moved from our little three-room building on a city lot, one house and an apartment, in a small town, to a beautiful barn and three houses on a mountain top in the lovely Ozarks — a spot now called Hillspeaking.

Some readers may recall that Hillspeaking had its real beginning in 1953 when the Episcopal Church Club was set up so that people could know more about the Church; to answer a genuine need, but on a wider scale. *The Anglican Digest* followed five years later. Because our operations outgrew the original quarters, and because it was seen that the Church could no longer be served in so many ways, additional space of some kind was needed; a long search for the ideal place led to

a spot in the Ozarks, only 100 miles away.

For nearly a year we looked at what was once the Silver Cloud Ranch (cattle) before we were sure that it was the right place and that we might possibly afford the asking price of \$50,000 for 1,100 acres, three houses (one in good repair), several barns and small buildings, and a spectacular view in every direction. We borrowed \$27,000 to be paid back in five years (the job was done in three) and found another \$5,000 to remodel the big barn, which had been built in 1923 at a cost of \$3,800.

When we headed south on that St. Mark's Day, fifteen years ago, we came in three moving vans, and two cars with five people and two dogs, and because the weather surprisingly turned cold and there was no heat in the barn (and little in the three houses), we had to wear overcoats to keep warm while working. It was almost a month before we located some kerosene heaters, but Nature's

anticipated warmth eventually arrived and so did the furnace men —and, thank God, more workers.

Although we have not yet been able to do everything that should be done (failures of people, the national economy, and the like), we are not without some accomplishments — thanks to faithful EBC members, a growing number of TAD readers, and above all just plain old-fashioned Episcopalians — people who know and love the Church. Because of them, we now have nine residences (two built by retirees at a combined cost of \$50,000), 3,100 acres (all paid for except \$8,000), four to six volunteers who are in residence most of the time and who help out in many, many ways, and eleven full-time employees, some of whom are “natives” (wonderful folk!) who own their own homes or

farms (bees, cattle, vegetables), and all of whom have been with us for many years — some from the beginning.

IN some ways, Hillspeak may be considered unique, not so much because of its natural beauty, but more because of the way the whole operation started, has grown, and will grow — all for the sake of the Church and without being subsidized by the national Church or any diocese, or, indeed, any arm or agency of the Church.

The Episcopal Book Club began with about \$250, and as names and addresses were added and put on stencils, it was not too difficult to launch *The Anglican Digest* by mailing on 26 July (the Feast of St. Joachim and St. Anne, the Parents of the Blessed Virgin Mary) 1958 the first issue to 12,979 addresses. We now



A PRAYER

ALMIGHTY and most merciful Father, who has preserved me by thy tender forbearance, once more to commemorate thy love in the redemption of the world, grant that I may so live the residue of my days, as to obtain thy mercy when thou shalt call me from the present state. Illuminate my thoughts with knowledge, and inflame my heart with holy desires. Grant me to resolve well, and keep my resolutions. Take not from me thy Holy Spirit, but in life and death have mercy on me for Jesus Christ's sake. *Amen.*

—Composed and used by Samuel Johnson, 1776



TAD is distributed to 115 foreign countries, 50 states, and four territories

have 190,000 address cards and stencils, estimate that we have at least a dollar apiece invested in them (last year we had 35,000 additions and changes), and house them in a fireproof annex called the Record Room.

The Episcopal Book Club has distributed over 650,000 especially selected books, and *The Anglican Digest* has mailed some 7.5 million copies.

Not long ago, Pass Along began operation: people send us no-longer needed books about the Church, we send them to others who need them. At this writing, we have received a total of 8,085 books, and have passed along 2,402, all without charge.

The whole operation is by no means a small one, and we can say that the last fifteen years, despite some disappointments, have been good years. We want to think that we have served the Church well — not so well as we could, but at least faithfully, and certainly economically. For the latest fiscal year, our salaries, at the time for twelve persons, with employee benefits, totaled nearly \$60,000 or \$5,000 a person, and ranged from \$8,000 to merely room and board and other necessities for the assistant janitor.

Both a review of the fifteen years past and a look at the

present, however, bring us to a simple conclusion: we must have more TADollars, or rather birthday dollars from more TAD readers — just a dollar each year from somebody at each address. Think for a moment of what that could mean, not so much for Hillspeak but more especially for the Church at large: more than \$100,000 a year for new projects!

AS for present urgencies at Hillspeak, those dollars would help (1) to attract more qualified help and skilled replacements for some of us who are growing old and wearing out; (2) add a library annex and engage a trained librarian (we have books stacked all over the place, thanks to Pass Along and our own growing reference works); (3) raise, as planned, the roof of our record room and have a temporarily-adequate chapel (it would eventually become an auditorium, for some day we'll have a real chapel on the Crown) and a permanently-adequate reception room (Hillspeak has been blessed with more than 20,000 visitors); (4) erect a tower for the proper distribution of water and so allow for the building of more residences both for employees and retirees, and (5) find some way to enlarge our record room where TAD keeps its



TAD's and the EBC's 190,000 address cards and stencils are filed in the record room

precious stencils. (We do not lend, rent, or sell, our mailing list). Both more people and space are needed for Hillspeak's present operations.

In all our daily occupations — what we do now, we never forget the future and the greater opportunities to serve our beloved Church, which, by the way, is one reason why we have worked so hard to acquire the necessary land so that we may get new operations going: a retreat center, a retirement center, summer work camps for boys and girls, a summer religious art colony, and the like. As it was in the beginning, so it is now — Operations Unlimited, or, for the present, operations limited only by TADollars.

In any case, dear reader, we rejoice in your faith in the Church, and your confidence in us and our efforts, however restricted, to be of service to you and through you to our beloved Church and its holy ordinances.

POSTSCRIPT

Hearty thanks go also to all the good people, both clerical and lay, who send us their parish bulletins, the editors of diocesan periodicals who see that we get their papers, the thoughtful people who mail us newspaper and magazine clippings, our countless "correspondents" who write us about the state of

the Church in their parishes and dioceses, and do not complain if there is not an immediate reply, and last, but by no means least, the faithful readers who year after year send us their birthday dollars and do not grumble because high costs and lack of hands do not permit us to acknowledge each one individually.

We wish you all, now as always, a Happy Birthday! Please wish us well for another fifteen years at Hillspeak — and come to see us.

God rest you merry, gentlemen — and ladies.



QUARTER WATCH



ON THE FEAST OF St. Anskar, in Saint Mark's Church, Evanston (Diocese of Chicago), Illinois, Louisiana-born Otis Carl Edwards, Jr., 46, a priest since 1954, and most recently Assistant Professor of New Testament at Nashotah House, Nashotah, Wisconsin, was instituted as President and Dean of Seabury-Western Theological Seminary, Evanston.

¶If, in moving or helping some friend or kin with that laborious and sometimes painful job, you come upon some very early copies of *The Anglican Digest*, please bundle

them up and send them (book rate) to Hillspeak, Eureka Springs, Arkansas 72632; they're needed.

¶ *The Anglican Digest* would welcome a short article (1000 words or less) on the applicable use of such terms as "enthronement", "installation", "induction", "institution", "inauguration", including (it seems) "investiture", and the like, when describing the ceremonies attendant upon ecclesiastical office-taking.

¶ On the Feast of St. Perpetua and Her Companions, Martyrs (7 March), James and Charlotte Johnson, communicants of St. John's Church, Omaha, Diocese of Nebraska, observed the 70th anniversary of their marriage.

¶ TAD would like to learn the source of the following lines, attributed to Cardinal Newman, "Fear not that thy life shall come to an end, but fear rather that it shall never have a beginning."

¶ The combined ages of the four regular acolytes at Saint Matthew's Church, St. Petersburg, Diocese of Southwest Florida, weekday services is 289 years. (A church does not have to be located in a retirement area to use older men as weekday acolytes. If you don't have to get to work at the crack of dawn, offer your services to

the rector of your parish and see what he says — and does.—The Editor)

¶ Many thanks to the anonymous person in Zip Code Area 010 who sent the handsome green portrait of the first Secretary of the Treasury of the United States. (Portraits of that sort are always welcome, including those of the first, seventh, and sixteenth Presidents of the United States.)

¶ With the recent life profession of three members of the Order of the Holy Cross (Mother House: West Park, New York), the current number of Life Professed stands at 41. In its 90 years, the Order of the Holy Cross has had 77 life professed men.

¶ Found on the title page of a book donated to Operation Pass Along: This book was owned by a little old lady who never read faster than fifty words a minute.

¶ The brainchild of a student at the Episcopal Theological Seminary in Kentucky (since priested and now in the Diocese of New Jersey) and initially helped along by an \$18,000 United Thank Offering grant, Saint Agnes House (two houses leased by the Diocese of Lexington from the University of Kentucky) now provides board and lodging for cancer patients undergoing treat-

ment at the University Hospital in Lexington; it is staffed by Sisters from the Society of Saint Margaret (Mother House: Boston, Massachusetts).

¶Hearty thanks to all those TAD readers whose birthdays were in January, February, March and April, and who sent their TADollars to observe the same. With its small staff, TAD cannot acknowledge individually each TADollar that is received, but you may be sure that every TADollar is sincerely appreciated, and duly credited.

¶TAD will be happy to receive collects, or other types of prayers, for bishops, successors to the holy Apostles, who have gone astray (doctrinally or morally), or perhaps never did know the Faith that they were chosen and consecrated to promote and defend, or who have simply lost their minds or their backbones — or both. The prayer should be for their restoration to soundness in thought, word, and deed, that they may achieve the purpose for which our Lord founded His Church and gave Himself.

¶Eighty United Thank Offering grants (39 overseas, 41 in the United States, for a total of more than \$1,343,000) have been made by the Episcopal Church Women for use in 1975; representative grants include \$60,000 to St. Luke's

Hospice, New York City, for a pilot project to develop a ministry to the terminally ill and their families, and \$50,000 to St. Andrew's Seminary, Quezon City, The Philippines, toward a goal of three times that much to endow the base budget and make the seminary less dependent on overseas financing. Source of the gifts is the UTO Blue Box, distributed and collected by Churchwomen throughout the United States.

¶Hearty thanks to the many TAD readers who supplied the source of the collect beginning, "O God, most glorious, most bountiful, accept, we humbly beseech thee, our praises and thanksgivings for thy holy Catholic Church, the mother of us all who bear the name of Christ"; it is to be found in *After the Third Collect*, a compilation by Eric Milner-White, Dean of King's College, Cambridge, and, later, of York, and from Lancelot Andrewes's "Sermons on the Holy Ghost".

¶In a joint effort with the Kentucky Department of Human Resources, the Diocese of Kentucky (See City: Louisville) has converted an old rectory into the semi-self-supporting New Life Foster Home for Boys (they assist in woodworking and making handicrafts for sale; a self-addressed stamped envelope sent to the home at

2216 Goldsmith Lane, Louisville 40218, will bring you a list of their work and prices).

¶Collectors of ecclesiastical bookplates who would like to make exchanges with a collector who has bookplates of American, English, and Irish bishops, as well as theological libraries, may get additional information by writing to the Rev'd Jasper Pennington (Librarian of St. Bernard's Seminary, 2260 Lake



Avenue, Rochester, New York 14612) who did such a fine job of caring for St. Bede's Library when it was given to the University of the South some years ago. He is a member of The American Society of Bookplate Collectors which was founded in the 1970s by the late Arthur Howard Noll, priest and scholar, of Sewanee and Memphis.

¶All Saints' Cathedral Church, Cairo (Diocese of Egypt, with Libya and North Africa), worshipped in by thousands of

Commonwealth and American troops during World War II, has been razed to make way for a new bridge across the Nile: the City of Cairo has provided a new site on Gizira Island, and allowed compensation for the construction of a new cathedral church and other buildings thereon.

¶The Bishop of Central and South Mexico has deposed three priests on the grounds of unbecoming conduct and violation of their ordination vows, saying that the process was "sad but the only thing that could be done to preserve the peace and unity of the Church".

¶In Omaha's Clarkson Hospital's School of Nursing (named for Robert Harper Clarkson, I Bishop of Nebraska), 87 freshmen (the largest class in the school's history — including seven males) were capped recently, marking the beginning of their life-long careers as professional registered nurses.

¶Recently a deacon, ordained at the age of 84 in the Diocese of West Texas, had to give up his distinction as the oldest deacon in the diocese when, four days later, a friend was also made deacon — at the age of 87 years.

¶If you do not receive *The Anglican Digest* when you think you should (usually some-

where around the Ember Days), write for another copy. TAD has learned about two mail carriers in Connecticut and Kentucky who squirreled away in the attic and basement of their residences a total of fifteen tons of undelivered mail, some of which dated back to 1967.

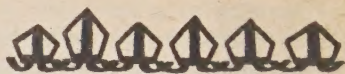
¶The House of Bishops of the Anglican Church of Canada has rejected the plan of union proposed for the Church with the United Church of Canada and The Christian Church (Disciples of Christ).

¶On the Feast of Saint Mark in Saint Augustine's Chapel, West Park, New York, the Father Superior of the Order of the Holy Cross received the Life Vows of Brother Jay Launt.

¶The Rev'd Thomas John Collar, a priest since 1905, born in a log house in Green Township (near South Bend), Indiana, sometime printer and typesetter, who remembers shaking hands with General William Tecumseh Sherman and working side by side with the late H. V. Kaltenborn, recently observed his 100th birthday, at which a Festival Eucharist was celebrated, in Aurora, in the Diocese of Central New York.

¶Will the person in Zip Code Area 207 who sent TAD some currency, and signed his equally welcome note simply "John", please accept our thanks?

¶On the Feast of Saint Anskar, Bishop and Confessor, and in Trinity Cathedral Church,



Trenton, George Phelps Mellick Belshaw, 46, a priest since 1954, and most recently rector of Saint George's-by-the-Sea, Rumson, New Jersey, was consecrated Suffragan Bishop of New Jersey.

¶In York Minster, with his hand on the copy of the Anglo-Saxon Gospels which has been in possession of the minster for a thousand years, Stuart Yarworth Blanch, 56, a priest since 1950 and consecrated as Bishop of Liverpool in 1966, was enthroned recently as the 94th Archbishop of York in apostolic succession to the Most Rev'd Frederick Donald Cogan, now Archbishop of Canterbury.

¶On All Saints' Day in Saint John's Cathedral Church, Brisbane, Australia, Hamish Thomas Jamieson, a priest since 1956, sometime member of the Brotherhood of the Good Shepherd and later a full time Naval Chaplain, was consecrated Bishop of Carpentaria (northeast corner of Australia, including the Cape York Peninsula and the Torres Strait

Islands: See City: Thursday Island (Province of Queensland). Bishop Jamieson is the sixth former member of the Brotherhood of the Good Shepherd and the seventeenth of all the Australian Bush Brotherhoods to be consecrated bishop. [Three Brotherhoods — Good Shepherd, St. Paul, St. Barnabas — serve the sparsely settled "outback" or "bush" of north-



and central Australia (see map): Brother Graham Jeffery's delightful "letters home" book, *Bush Brother*, the 1971 summer selection of the Episcopal Book Club, describes with humor and insight the splendid work of the Brotherhoods in Australia's remote regions.]

¶ On the Feast of the Conversion of St. Paul, in Christ Church Cathedral, Reginald Hollis, 42, English-born and educated priest (since 1956) and who met his Alabama-born wife when he was a student at a Canadian university, was consecrated IX Bishop of Montreal (Province of Canada) in apostolic succession to the Right Rev'd Robert Kenneth Maguire, resigned.

¶ On the last of the spring Ember Days, the Right Rev'd Kenneth John Fraser Skelton,

ILLSPEAK

» observes

»»

fifteenth

niversary

»» this

arter. »»

»» Wish

a »»

»» Happy

irthday!

— clip and mail —

The Anglican Digest

Hillspeak

Eureka Springs, AR 72632

☐ Here is my TADollar

HAPPY BIRTHDAY TO ME!

HAPPY BIRTHDAY TO YOU!!

and

PLEASE KEEP TAD COMING!!!

(The envelope at the center fold is for your convenience)

Foreign subscribers should clip and enclose the address label from the covering envelope

II75

56, a priest since 1942 and most recently Bishop of Durham (Province of York) was enthroned as the 96th Bishop of Lichfield (Province of Canterbury).

¶The Right Rev'd Charles Alfred Voegli, 70, retired Bishop of Haiti (1971), who was exiled from that diocese and country in 1964 by Francois "Papa Doc" Duvalier, President (and dictator) of Haiti, has returned to that island to live as a private citizen; sometime Bishop-in-Charge of the Dominican Republic and Bish-

op *Pro Tem* of Liberia, the New Jersey-born and Long Island-based Bishop observed the 41st anniversary of his ordination and the 31st of his consecration before his return to Haiti.

¶On the Feast of the Annunciation (transferred), in the Cathedral Church of the Incarnation, Garden City, New York, Robert Campbell Witcher, 48, a priest since 1953, and most recently rector of Saint James' Parish, Baton Rouge, Louisiana, was consecrated Bishop Coadjutor of Long Island.

**BE SURE TO READ
"HILLSPEAKING" ON PAGE 53**

DO NOT FORWARD: Attach 3579 and return whole copy to Hillspeak, Eureka Springs, AR 72632. Second class mail: RETURN POSTAGE GUARANTEED

Serials Dept. S18118
Graduate Theological Union Library
2451 Ridge Road
Berkeley, CA 94709